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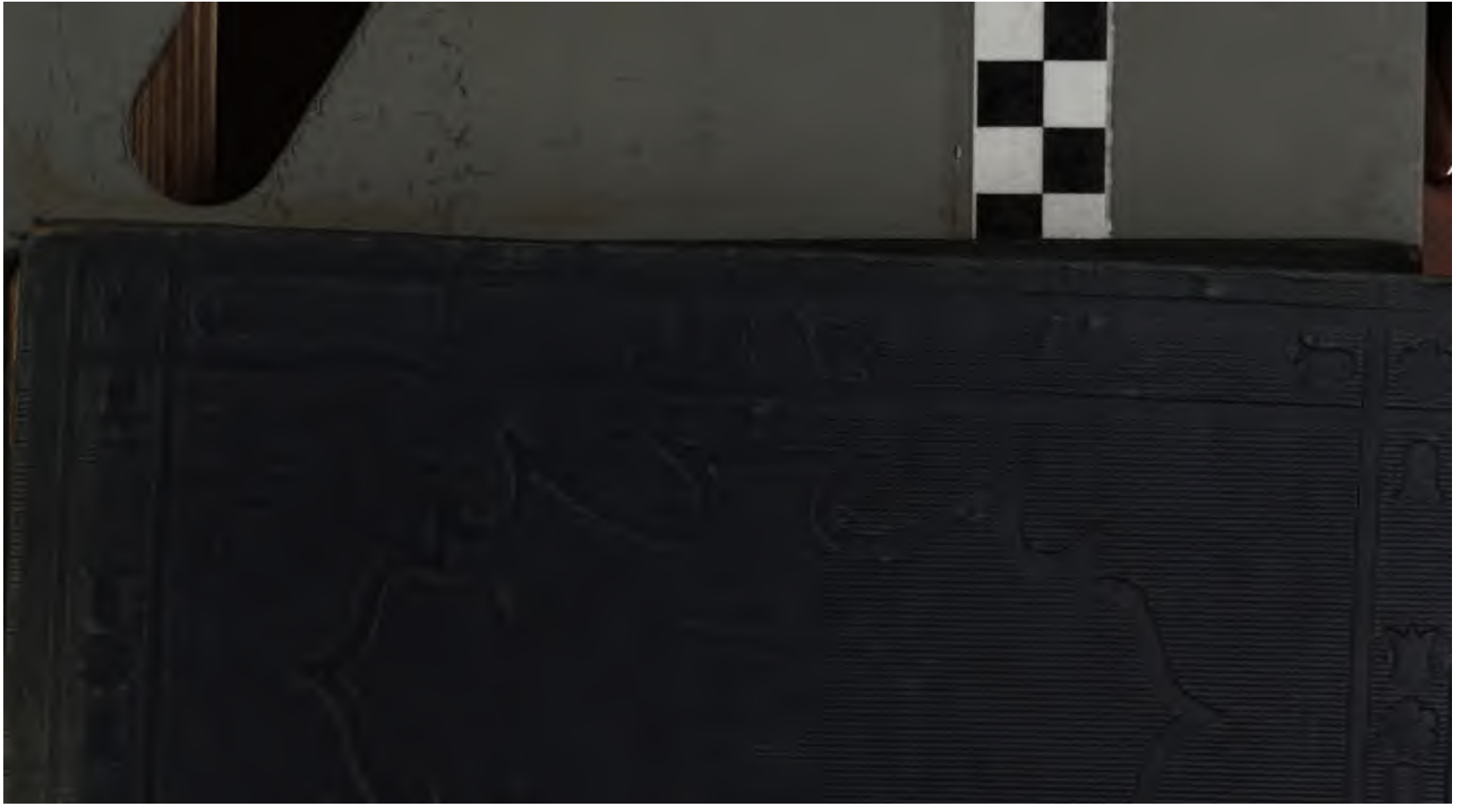

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OF

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BY THE

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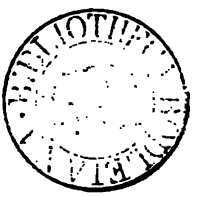

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MEMOIR OF THE LIFE

OF THE

REV. PETER ROE, A.B.

WITH SOME PORTION OF

HIS CORRESPONDENCE, DIARIES,

AND OTHER REMAINS.

BY

THE REV. SAMUEL MARDEN, A.M.

Incumbent of Rostrevor, for the Deaf

ROYAL IRISH ACADEMY

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AUTHOR OF "LETTERS ON THE NATURE AND TIME OF THE SECOND ADVENT."

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PREFACE.

THE writer of the following pages does not deem it necessary to preface this attempt to pourtray the character and depict the life of a pious and faithful Clergyman, with any laboured defence of religious biography. The constant and increased demand for works of this class sufficiently attests the general feeling on the subject; and, coupled with the writer's belief that few men have been more eminently useful in the advancement of religion within the last forty years than Mr. Roe, must plead his apology for presenting himself and his work before the public.

He cannot, however, omit to state for the information of those who may favour him with a perusal, from what sources he has derived the matter which they will find in the following pages.

From a very early age, Mr. Roe was remarkably fond both of preserving the letters of his correspondents and of committing his own thoughts to paper. A book of letters which he received from various friends while in college, as well as several loose letters of the same date,

have been preserved; and testify to the early manifestation of that feeling which impelled him through life to preserve such papers with the utmost care. While in college he also began to commit his own thoughts to paper; and more than one well-filled book remains, containing copies of letters to friends, outlines of speeches delivered at the College Historical Society, as well as various other matters. Very soon after his ordination and settlement in this City as Curate to Mr. Pidgeon, Mr. Roe commenced a diary, and this practice he continued with greater or less strictness to his death. He seldom, if ever, made a tour either in England or Ireland, of which he did not keep a journal; and so very constant was he in the performance of this duty, (for he almost regarded it as a duty,) that his diaries and other manuscript volumes, which were entrusted to the writer, amount to over five and twenty books, of all sizes from small duodecimo to the largest folio.

Besides these valuable stores of information, much use has also been made of letters, and particularly of those written to members of his own family. From the time of his entrance into college until the death of his father in 1815, and of his mother in 1830, Mr. Roe wrote very constantly and very fully to his parents. Of these letters, it is evident, that many have been lost, but very many were preserved; and of these over seven

hundred were placed in the writer's hands. It will be seen that these records afford much valuable and interesting information, particularly in the earlier part of the memoir, respecting both the opinions and the proceedings of their writer.

Of letters written at a later date, a large number were forwarded from different friends in England and Ireland who corresponded with Mr. Roe; and while the writer returns his heartfelt thanks to all who so kindly favoured him, he hopes that no disappointment may be felt by those who cannot trace in the following work any evidence that the letters which they supplied have been used. To insert all, were a manifest impossibility; and it may be that some of those omitted were more valuable than others which have been inserted; but out of such a mass of letters it was not always an easy task to select those which were to be given to the public. It is, however, hoped that a sufficient number of letters on religious topics (exclusive of those which are more strictly historical in their character,) have been introduced, to give a tolerably correct view of Mr. Roe's epistolary style, as well as of his mode of treating divine subjects in his correspondence with his friends.*

* We have much pleasure in announcing that it is probable a volume of Mr. Roe's letters will be published at no distant time, by a member of his family, who is now preparing for publication all the "Annual Addresses."

Besides these sources of information, others too have been made available. Some kind friends have lent their valuable aid, by communicating their recollections of many striking passages in this good man's life; and the author is certain that his readers will peruse with peculiar interest the reminiscences of Mr. Roe's visit to Harrogate in the year 1815, from the pen of the Rev. Andrew Cheap, of Knaresborough; and also the obituary of Miss Margaret Roe, and of Mr. Roe himself, so kindly supplied and so touchingly depicted by his surviving daughter. A few other circumstances have been supplied by members of Mr. Roe's family, and by some of his and the writer's intimate friends; and the writer has, in one or two instances, trusted to his own recollection of conversations and facts. This has been done but seldom; and it was with much gratification that, after he had committed these things to paper, he found the circumstances which he had related from memory on record in Mr. Roe's journal.

But, together with what may be strictly called Mr. Roe's remains, the writer received a very large collection of letters, addressed to Mr. Roe during a long course of years, and by a great variety of persons. Many of these afforded valuable hints, and of course have been freely used; but it is hoped without dragging before the public the private affairs of individuals.

At the very outset of his labours, the writer deter-

mined to avoid, as much as possible, introducing any matter derived from *mere* hearsay evidence. It is true that had he been inclined to trust to or introduce such matter, he could have had, in all probability, a large and abundant supply. Resident, from an early age and with very little intermission, in the same City with Mr. Roe—one of the earliest scholars, and afterwards a teacher (first as a laic, then as Curate of the parish) in St. Mary's Sunday School—intimately acquainted with many of his family and friends, and enjoying for a long series of years the friendship and, he is proud to say, the confidence of Mr. Roe—the writer imagines that he had many facilities for collecting hearsay evidence and reports. But when the remaining papers of his departed friend were intrusted into his hands, they appeared to him so voluminous, and so amply sufficient to supply all necessary information, that he determined to confine himself, as far as practicable, to the details contained in these unexceptionable sources of information.

From such sources the writer has endeavoured, with much prayer to God for his blessing, to compile a faithful memoir of this eminently-useful and truly devoted man; determined, as far as possible, to allow Mr. Roe to detail his own proceedings, and to avow his own opinions. He is fully aware that very many imperfections may be detected in his work, and that in other hands the mate-

rials supplied to him might have been used with much more effect; but such as it is, he now presents it to the public, with earnest prayer to God that in this, as in so many other instances, He may be pleased to use the weak and the vile as instruments to advance the conversion of sinners, the edification of saints, and the glory of His own name.

Kilkenny, October 7, 1842.

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MEMOIR OF THE REV. PETER ROE.

CHAPTER I.

STATE OF THE CHURCH OF IRELAND AT CLOSE OF EIGHTEENTH CENTURY—BIRTH OF REV. PETER ROE—SCHOOL—ENTERS TRINITY COLLEGE 1793—COLLEGE HISTORICAL SOCIETY—SPEECHES—SPEECH ON THE DIFFUSION OF KNOWLEDGE—THE COLLEGE CORPS—MR. ROE AN ACTIVE MEMBER OF IT—ATTACKED BY FOOT-PADS—MORAL CHARACTER WHILE IN COLLEGE—THINKS OF HOLY ORDERS IN 1796—VISITS CHARITABLE INSTITUTIONS WITH REV. DR. STOPFORD, F.T.C.D.—ORDAINED IN CORK, DEC. 25, 1798.

THE history of the church of the living God may not unaptly be described as a history of the unbounded long-suffering, the unwearied watchfulness, and the gracious loving kindness of its great head. Entrusted with treasures of inestimable worth—honoured with privileges of the very highest value, and blessed with promises reaching into an eternity of glory—we yet see that church—sometimes throughout its whole extent, and at other times in particular parts—exhibiting the saddest evidences of carelessness about its treasures, indifference to its privileges, and an almost total forgetfulness of those promises which were intended to be its daily stay, support, and sustenance, during a state of militancy here on earth. But He who wills not the death of a sinner, suffers not the death of his church. The vineyard which his own right hand hath

planted, may not be uprooted by the wild beast of the forest: neither shall the blessed seed sown in it, be altogether choked by the briers and thorns which have been suffered to grow and prosper, through the careless slumbering of the husbandmen. "They may forget, yet will not I forget thee, saith the Lord." "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it day and night."—Isa. xxvii. 3.

Of this gracious watchfulness of his church, the Head of that church has given many proofs, since the day when he upheld the fainting spirits of the first transgressor with the promise of a Redeemer, even up to the present time. The church in general, and her members in particular, have been aroused from lethargy and revived from weariness, by the gracious outpourings of that Holy Spirit of promise, who testifies of Jesus; and under his influence, "the wilderness and the solitary place have been glad, and the desert hath rejoiced and blossomed as the rose."

The state of the church in Ireland, at the close of the last century, is described as having been very low indeed. It was almost "the wilderness, the solitary place, and the desert," realized. One whose verdict will scarcely be called in question, and who exhibits a laudable desire to give praise where praise is due, says, "But the latter part of the eighteenth century was, perhaps on the whole, a season of *supineness* and *inaction*, as to religion, in these kingdoms: and the Irish clergy in general may be judged to have partaken of this character, though the revival of the office of rural deans may be regarded as a symptom of increasing care for the discipline of the church, in her governors; and the institution of the association for discountenancing vice, and promoting the knowledge and practice of the Chris-

tian religion, indicates, both in them, and in the clergy at large, and in the lay members of the church, a disposition to encourage spiritual improvement. For such improvement, no doubt, there was *ample room* in the interior of the church herself."* Another witness thus adverts to the apparently lifeless state of the church at the same period, and to the revival and "spiritual improvement" which has since then taken place "in the interior of the church herself." He says, "It is true indeed, that after the many struggles which at different periods the Irish church was destined to sustain, and which have been briefly adverted to in the foregoing pages, that recovering from temporal pressure, she appeared like the Jewish church of old, to forget for a season the hand that fed her, and to settle down in a cold quiescent enjoyment of her increasing prosperity. It is however the pleasing task of one who has been feebly endeavouring to rescue her from much unmerited obloquy, to assert, that the remarkable revival of religion which has taken place in the Established Church in Ireland within the last forty years, (a revival unparalleled, we believe it may be said, in church history,) did not take place in consequence of external pressure, but when she was in the fullest enjoyment of her temporal blessings, and long before the war-cry was raised either against her property or her clergy: and it is the fullest conviction of those best qualified to judge, that this cry would never have been heard, had she remained basking in the sunshine of earthly prosperity, exhibiting at the same time the marks of spiritual declension."†

* History of the Church of Ireland, by the Right Rev. Richard Mant, D.D. Lord Bishop of Down and Connor, vol. ii. p. 779.

† Hist. of the Cath. Church in Ireland, by the Dean of Ardagh, p. 146.

Doubtless, it would be a pleasing and delightful task, were time and materials at command, to trace our national church through the different stages of her revival—to trace her progress from security and indifference to her present life, and activity, and zeal; and it has been suggested to the writer to take such a course in his present undertaking. But many things forbid it: and, leaving this more arduous work to others, he would almost entirely confine himself to the notice of one who bore no small part in the blessed work of arousing a slumbering church to a truer sense of her duties and her privileges.

The Rev. Peter Roe, the subject of the present memoir, was one of that band of faithful men whom the Lord raised up in Ireland at the close of the last century, as instruments in his hand to roll away the reproach and obloquy which rested on the church; and to bring her back to something of that zeal and love which should mark the character of the Lord's people. Placed by the providence of God at the very outset of his career, in the very same parish where he ministered till his death, he maintained for above forty years a character for zeal, affection, prudence, and Christian consistency, which has rarely, if ever, been excelled. To him, as the instrument of God's grace, many were indebted for their first real acquaintance with themselves or with the Saviour: and while multitudes now walk in the narrow path of eternal life—some in his own parish, others perhaps in every quarter of the globe—who were first led into that way by his exertions, doubtless many, ay, very many, now sleep in Jesus, "in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ," who were first led by him to that Saviour, through whose grace he himself has entered into rest.

Mr. Roe was born in the town of Gorey, in the county of Wexford, on the 11th of March, 1778. His father, Henry Roe, Esq.* (who married Ann, daughter of Richard Woodroofe, of Gorey, Esq.) was a physician of considerable eminence and very extensive practice in that neighbourhood, where he resided for many years, highly respected as an upright and loyal man, and an able practitioner, until by the unhappy results of the attack upon Gorey, in the rebellion of 1798, he was forced to remove to Dublin.

Of Mr. Peter Roe's early and schoolboy days, few records have been preserved; but it is ascertained that, when at school, he displayed the same indefatigable industry which distinguished him in after life. "He was never satisfied unless he was at the head of his class; and this he almost uniformly was." He obtained numerous premiums, some of which are still in existence; and one dated so early as the year 1789, when he was only eleven years old, and others in the years 1790, 1791, and 1792. It also appears from several letters written to him on his entrance into Trinity College, Dublin, and during his college course, by his former schoolmaster, that his conduct at school had been such as to secure for him the approbation and friendship of his teachers. Mr Roe entered college the 4th of November, 1793, and immediately

* Dr. Roe's family was of English origin. His grandfather, who was a native of Berkshire, came over to Ireland in the reign of William III., and settled in the Queen's County; whence he afterward removed to the county Wexford. He had two sons—Peter and John. Peter, the eldest, married first a Miss Rotheram, of the Queen's County (who died, leaving several children); and secondly, Mary, daughter of Hunter Gowan, of Mount Nebo, county Wexford, Esq., J. P., by whom he had three sons. The eldest, Henry, was Dr. Roe, father to the subject of our memoir.

afterwards he received a letter from his former teacher, giving him such advice as seemed most suitable to a young man entering upon a new world; and also bearing testimony to his success at entrance, in these words—"Your honourable entry into college has given me great satisfaction. I need not bid you persevere in the same laudable exertions."

From these notices, as well as from the tenor of his letters, written to his father during his college course, it appears that Mr. Roe did not fail to distinguish himself in college, for diligence and attention to his studies, and for good answering at examinations.

That he was not at all times as successful in his studies as he desired to be, is only saying of him what must be said of all who have contended in the same arena. But want of success did not damp his ardour or lead him into carelessness. On the contrary, it excited him to farther and more arduous exertions; and when we find him telling his father—"Examinations are just ended, and after as severe a contest as ever I had in my life, with my old competitor, Murphy, who again obtained a premium;" and then adding, "at all events I am determined to read *harder than ever* I have done;" we cannot fail to discern the working of that sanguine, and vigorous, and determined mind, which was more fully developed when engaged in the best of causes, and devoted to the best of masters.

However, though not successful in the highest degree, his answering was of no mean character; as is instanced by a first rank science premium at the Trinity term of the year 1795, as well as by excellent judgments in logics, astronomy, physics, ethics, and Greek, in Latin and theme at an examination, where there were no less than

four judgments of the very highest order in his division. This was his last examination; and immediately after it he wrote to his father a letter touching his college course, an extract from which may be valuable, as giving an insight into his character, and as exhibiting some of the decision and steadiness of purpose before alluded to. Writing to his father, under date of 21st October, 1797, he says, "You cannot imagine how happy I feel myself this evening. To have passed over four years of arduous and difficult reading with some degree of credit is, and will be, to me a most pleasing gratification. . . . . Though it would be very far from me to attempt to add any thing to my own exertions or abilities, or to depreciate in the smallest degree from the merits of my preceptors, I cannot, notwithstanding, omit the present opportunity of mentioning one circumstance, namely—that had I been better grounded in Greek and Latin before I entered college, my course through it would have been rendered far less arduous and difficult. The truth is, that when I entered college I was not equal to any of my competitors either in the knowledge of the languages, or in giving that construction to sentences which stamps the character of a scholar. On this account I was obliged to spend more time at the languages than was justly in my power to spare, and so had not time to give to the sciences that attention which I ought and wished. . . . . I could plainly perceive in half a year after I entered college that I was not at all prepared for it; I then instantly sat down, resolved if possible not to be very much behind; and, by constant labour I have, I trust, acquired as good a knowledge as most lads of my standing. I never mentioned this before, as I imagined it might look as if I wished to

have an excuse at any time I was unsuccessful." How few are there who would have acted so under similar circumstances. How few who would have failed to make use of the excuse; or who, feeling their deficiency, would not have supposed their case hopeless. But despair entered not deeply into Mr. Roe's character, and he long acted upon the principle so pithily expressed in the words of the missionary Carey—"Expect great things, attempt great things."

While dwelling upon the period of Mr. Roe's undergraduate course, some reference must of necessity be made to circumstances then in active operation in the university, and calculated to exercise no small influence in the formation of character—we allude to the Historical Society and the College Corps. It would be difficult to find an individual (whatever might be his natural temperament) who had been enrolled in either of these bodies, who would not be moved to warmth when speaking of them. Both had ceased to exist before the writer of these pages began his collegiate course; which may perhaps in measure account for what some may consider the coldness of his narrative.

The College Historical Society was formed many years before Mr. Roe's entrance into the university, by Grattan and his cotemporaries. One who speaks of it in the accents of affectionate remembrance says, that "it proved one of the most admirable schools for the cultivation of oratory and of polite letters that had ever arisen in any age or country. The young men met together under regulations of their own; and their exercises in oratory, history, and composition, were so contrived, as to convert the most useful of pursuits into the most agreeable of relaxations."*

* Dublin University Magazine, June, 1841, p. 685.

It is scarcely necessary to add that Mr. Roe was a member of this society. A young man of his ardent and vigorous mind, could hardly have come within the circle of its attractions, and not feel and confess their power. He joined the society, of which he became no common-place member; and if his having had a large number of supporters in an election for the treasurership of the society, and having been subsequently elected librarian, may be taken as evidences, it may be presumed that he was one of no mean standing in the estimation of his associates. In truth, Peter Roe could not be an idle or an indifferent member of any body or society with which he was "con amore" connected. His temperament was too sanguine, his mind too active to allow him to sit down in idleness, while all around him were busy and industrious. Accordingly we find both from his letters to his father, and from copious notes which have been preserved, that he very constantly took part in the debates of the society, from January, 1796, until he left the university. And here was fostered that talent for speaking—that happy and attractive mode of address, wherewith he was so highly gifted. Others might argue more logically, might reason more deeply, might paint more poetically; but few, if any, ever spoke more solemnly, more sensibly, more attractively.

In a letter to his father, written in May, 1796, he says—"We had a very great debate in the Historical Society on Wednesday last, relative to voting congratulations to the newly-elected fellows. . . . . The debate lasted for upwards of two hours. I spoke for near a quarter of an hour without the least preparation." Again in November of the same year he relates the following particulars which

are introduced at length, as being highly characteristic. "On Wednesday I went to the Historical Society and found myself in a very awkward situation—as I had been appointed pleader for that night, and did not hear a syllable of it until I went into the room; owing to my having left the society very early on that night fortnight, as I had a cold and was unwilling to stay out late.

"The fine for not pleading is half a guinea, which I resolved to save if possible; and so determined to say a few words extempore. I had the negative side of the question and consequently spoke second. I then rose and stated to the society my situation, and hoped that they would make allowance for my want of preparation, as I was not in the habit of speaking extempore. I then proceeded to the question, and spoke about ten minutes without the least hesitation, so that I saved my credit extremely well. The question was a very bad one, viz.—'Did Hannibal lose Italy by his own misconduct, or by the corruption of his country?' I supported 'by his misconduct,' though it was not my opinion; but being senior to the other pleader, I had not my choice." In same letter he adds—"The society is increasing very fast; we had near sixty members on the last night of meeting. I did intend to have gone in this period for a medal in history, but my friend Whitty signified to me his wish of going in, so that I immediately declined, as another time will be equally convenient to me. I have great hopes of obtaining one either in history or oratory this year."

From this time onward, constant mention occurs in his letters of the affairs of the society and the part which he himself took in them: a few extracts may perhaps be thought desirable. "April 8, 1797—Since last examina-

tions I have spoken three times in the Historical Society, and am determined to exert myself as much as possible for the future; especially after I answer for my degree; as I will not then have any heavy reading, and shall pay constant and unremitting attention to divinity and the society. Being accustomed to compose speeches will be of great assistance to me in making sermons; and I am determined to endeavour to shine in whatever profession I may be bred up to."

"November 2d, 1797.—Our society is getting on famously; it never was in so flourishing a state as at present. Last night we had a debate of two hours' length, on a point of order, and I do not recollect to have ever heard better reasoning or sounder argument; and the speeches were worth hearing—being all extempore. I am now preparing a speech for the question on Wednesday week."

"November 25th, 1797.—On Wednesday evening last I was very honourably elected Librarian to the Historical Society. Any such mark of confidence or popularity from a person's cotemporaries is a great gratification."

The last quotation which shall be introduced respecting this point is one of some interest, as proving the great anxiety which he felt for the honour and success of the Historical Society, as well as because the subject is one which has since (and indeed does at the present moment) greatly occupied the minds of most thinking men. The extract is taken from the notes of a speech made in the Historical Society on the question—"Is the general diffusion of knowledge of advantage to a nation?" There is no date annexed to the speech; but as it is the last entered in the book in which he wrote out his prepared addresses, it was probably delivered near the close of his college course.

The interesting nature of the subject will be sufficient excuse for the length of the extract.

"The great neglect which has by some unaccountable fatality latterly attended the oratorical part of this institution, calls loudly for the exertion of every friend to its prosperity, and every well-wisher to its continuance. In the present state of the society I shall not hesitate in saying (and it is with heartfelt sorrow I am obliged to remark it) that nothing can restore its ancient celebrity but great and vigorous exertion. Having been a member of this society since I was eligible to take a seat in it—having with pleasure contemplated its rise in numbers and reputation, I now dread that I am destined to behold its decline and fall. Happy should I be if by what I now say I could raise into a flame those embers which yet remain in the society, and which if not speedily roused will lose every vital principle, and leave nothing but a barren waste behind. Contemplate, my friends, the situation in which you now stand — and reflect that it would be to our eternal dishonour were we to suffer this institution to dwindle into insignificancy.

"If we find ourselves unable to carry it on in the way we formerly did, let us at at once meet, and boldly dissolve it. If we be not inclined to do this, let us remember that we have a character to support; and that at this moment the rising members of the college look up to us as a society, by an intimate knowledge of which, they hope to regulate their actions here, and to lay up those principles of pure morality which are to guide their future conduct in life.

"Actuated by a wish to promote its debate as much as lies in my power, I rise to say a few words upon the pre-

sent question — a question more adapted to the present state of the society than perhaps any other whatever, as affording a most ample field for the display of learning and talents—a question which even in my memory produced the most animated and splendid debate which perhaps ever did honour to your society—a question upon which the abilities of a man of the most refined taste and solid understanding (and whose loss we have now reason to deplore) shone forth with peculiar splendour.

"That the general diffusion of knowledge is advantageous to a nation is in my mind a proposition so evidently clear and axiomatical as to need no proof whatever. However, sir, as it is now put in the form of a question, I shall state such arguments as, in a very limited time, I have been able to collect.

"Religion and morality being the grounds of men's actions and conduct here, and leading them to the hope of rewards hereafter, I am convinced that a diffusion of knowledge independent of religion and morality, so far from being advantageous is the cause of innumerable evils. By making religion the groundwork of our thoughts and actions—by having it as a touchstone by which to regulate our conduct, I should be rejoiced to see knowledge as widely extended as possible; but when I find that religion is only a secondary consideration, I must own I feel alarmed, and dread the consequences of men of warm imaginations hurrying down the stream of licentiousness, without thinking of opposing that current which will bring along with it inevitable destruction.

"That the most beneficial consequences arise from the diffusion of knowledge combined with religion, we have a clear proof in contemplating the character and manners

of the Scotch, and contrasting them with those of other countries. In what other country do we at this moment recognise more men of abilities, more learning, more works of literature and science? and whence do all these blessings flow? whence, but from the diffusion of knowledge combined with religion and morality. In what other country do we see the people more industrious, more learned, more peaceable, more amenable to the laws?

"This country has produced men of first-rate talents and information in every branch of literature and science; but are industry, peaceableness, submission to the laws its characteristics? or have they been? Quite the contrary. It may be urged that these evils are concomitants of the want of knowledge—granted; but the diffusion of knowledge will not attain these desirable ends without religion."

The above extract is evidently unfinished, and still needs the last touches of the master's hand; but it is valuable as affording an index to character, and as exhibiting the workings of his mind at this early period on a subject of very deep interest. No one can possibly deny that the general society of a crowded university is not exactly the place where religious feelings and religious principles are most evidenced, or most acted upon. We do not mean to assert that there are no young men in our universities who have correct religious principles, or who aim at exhibiting the power of these principles in their life and conversation. Far, very far from it: for we rejoice to know that there are many on this classic ground who are seeking first the kingdom of heaven, and who count the knowledge of God as revealed in the Son of his love, as the best and most desirable learning. But when we bear in mind that in the vast crowd of young men who are found in our university,

every one is "of his own nature inclined to evil," and carries about with him that "infection of nature," which remains "even in them that are regenerated," and which "is not subject to the law of God;" when in addition to this we remember that their time of life is that when passion is strong and prudence weak—that allurements of every kind are spread before them by the designing and the vicious—we can hardly wonder if religion and morality are in rather a low and languishing condition in by far the largest part of such a society. And if this be the case at present, when it must be conceded a larger amount of religious principle is afloat that could be found at the time of which we write, we cannot but admire the boldness and honesty of character which in the face, doubtless, of ridicule and contempt, could put forward the sentiments conveyed in the above extract.

It should also be borne in mind that at this period the French so-called philosophy, or to speak more truly, French infidelity, was rather fashionable than otherwise; republicanism and democracy were making strong efforts for ascendancy among us. Their admirers and abettors were found every where; in all classes, among all grades: and that the College Historical Society was not free from their malign influence, appears from a letter of Mr. Roe's, written in February, 1798; wherein he says—"The Historical Society is getting on most famously; five (new) members took their seats last night, and seven are to be ballotted for next meeting. I am sorry however to say, that we have gotten some lads of *very democratic* principles, over whom it is necessary to keep a strict hand. They have crept imperceptibly into the society, and we

must be careful not to admit any more." Under such circumstances and before such auditors, many whose own principles are sound and scriptural, would nevertheless have been unwilling to speak so boldly on the necessity of extending religion in connection with knowledge; and therefore, in proportion to the trial and difficulty of the situation, we must admire the moral courage and intrepidity of the youthful defender of sound principles.

But we must pass on from the Historical Society, and view Mr. Roe in connection with another college society of a very different nature—one to which he was much attached, and of which he never spoke in after life but in the language of strong and enthusiastic feeling. It can scarcely be necessary to remind the reader that at the period now under consideration, the political horizon of Ireland was shrouded with dark and portentous clouds, and that the loyal and well-principled hardly knew which to fear most—the invasion of foreign enemies, or the sudden rebellion of our own disaffected and disloyal citizens. The government, too, justly alarmed, invited all loyal subjects to embody themselves in yeomanry corps; and the proposal was embraced with alacrity in many parts of the kingdom. This was in the autumn of 1796; and early in October the matter was taken up warmly in the metropolis; and the lord mayor, the sheriffs, and the churchwardens of the different parishes in Dublin, having met together at the Mansion-house, resolved that a regiment of infantry and a troop of horse should be raised in each of the four wards of the city. Nor did the matter rest here. The gentlemen whose time had hitherto been devoted to various avocations—the courts, their counting-houses, and

their offices—came forward in their country's cause; and soon the lawyers, and the merchants, and the attorneys' corps were added to the newly-raised forces.

It was hardly to be expected that the excitement of the day should be excluded from the university. The love of military affairs is a very general characteristic of young men of birth. Now it penetrated within the walls of college, and soon evinced its existence in no equivocal or undecided manner. In November, 1796, Mr. Roe writes thus:—"On Thursday there was a private meeting of a few lads in the college, in order to draw up resolutions expressive of our wish to arm at this important crisis in defence of our country; and mentioning that the times usually allotted for recreation we would employ in learning the military discipline—that as there was a probability of an invasion taking place, if at all, in a short time, the time of preparation was now arrived—that we would not let it interfere at all with our academic duties, and that we would not wear our uniform except on parade. This is nearly the substance of the resolutions, which were drawn up in an exceedingly mild and proper manner. They were signed by a vast number of lads, among whom were several candidate fellows." This attempt, however, was doomed to meet with disappointment, for when the provost laid the resolutions before the chancellor, who was visitor of the university, he refused his consent, on the ground that such a proceeding would be incompatible with literary pursuits. The refusal was much lamented, and by none more than by Mr. Roe, who thus expressed himself on the occasion:—"I must own that I am sorry on several accounts the plan has not succeeded; and really no armed force of equal numbers would strike such a terror into the

minds of the disaffected in this city. If ever the French effect a landing, and thereby cause an insurrection of the populace, the insurgents of this city would make the first attack on the college, and seize if possible the whole body, which would be kept as hostages, as being the flower of the nation. . . . . By arming, this would be effectually prevented; as if they attacked the college, defended by those versed in military discipline, they would get a very warm reception; and one as grating to their courage as to their wishes. This was one principal reason of our wishing to arm."

However, though disappointed in their first attempt, the young and ardent loyalists of Trinity College were in the end to succeed. The aspect of affairs became more gloomy. The French fleet appeared off the coasts. "All the armed associations received orders to be ready to garrison the city at a moment's warning, and were served with ball-cartridge accordingly. The attorneys' and city corps offered to march wherever government thought most advantageous to the public service;" and on the 26th of December the collegians again applied for permission to be allowed to arm for the defence of their country. They adopted the same resolutions as before, and transmitted them to the lord lieutenant, signed by two hundred and five persons, among whom were "all the lay fellows, and several of the clerical ones." The impending danger which threatened the nation seems to have procured for the petitioners a more favourable hearing than before; for in two days after the resolutions were presented to the lord lieutenant by the provost, an answer was received, granting to the students that permission to embody for which they sought so ardently. They "accordingly met in the Historical

Society room, and appointed a committee of five to examine and give a return of all those who were able and fit to bear arms. This was necessary, as several very young lads, who were totally unfit for service, signed the resolutions. The return made was two hundred and ten, none of whom were under five feet six inches. There were about ten represented to the meeting as being under size, but able for any service; these by a vote of the meeting were elected members of the corps. It was also voted, that all gentlemen who had taken their degrees in college, and all who attended the college medical professors, were eligible to be admitted by ballot." Immediately after, the newly constituted corps proceeded to the election of its officers and to the choice of a uniform. Four captains and eight lieutenants were chosen—all of the former and two of the latter were fellows of the university; and the corps selected for their uniform, "scarlet, faced with blue, without any lace, and plain gilt buttons—white kerseymere waistcoat and breeches, with black leggings." Of the corps now formed Mr. Roe was an original member; and took his place in the third company, which was under the command of Mr. Phipps, a fellow.

We may well imagine that, for a time at least, literary pursuits gave way to military. How indeed could it be otherwise, when out of a body composed of young and ardent spirits, two hundred and twenty had enrolled themselves as defenders of their king and country against all enemies. For a time books were well nigh forgotten. The motto of the corps—"*Tam Marti quam Minervæ*"—was rather loosely interpreted; for we fear that the stern features of the warlike god had more admirers than the gentler beauties of the goddess; and all seemed to be of one mind with

their drill-sergeant, who, in the enthusiasm of his heart, told them one morning "that it was a pity such fine young men should be wasting their time upon books."

The letters which Mr. Roe wrote to his father at this period abound with notices of the military proceedings in college. We shall hear what he says in a few places.

"January 3d, 1797.—We are ordered by our captain to attend drill for near four hours every day, and to use our utmost endeavours to be so perfect in the exercise as to be ready, if possible, to be reviewed with the other corps on the 29th instant. It is impossible to read: for what with attending drill from eight till near ten in the morning, then breakfasting and preparing for the other drill at twelve, and remaining at it till past two, we cannot possibly attend to our reading, as we are in general so weary as to be more inclined to sleep than to read."—"Government is greatly praised for allowing the students to embody; as, if there was an insurrection, or any ferment in town among the lower orders of people, we would contribute more to the restoration of peace than any corps in the kingdom, as the name of college carries terror along with it."

"January 10th, 1797.—Yesterday the college corps received their arms from government, and we have even now made some progress in our exercise. Our officers are particularly attentive. I was on guard in the college the whole of Saturday night, as the arms were lodged that day in a room. I was very comfortable and happy, as the whole sergeant's guard was very pleasant and entertaining. I stood sentry two hours; the remainder of the time I was in the Historical Society room, which was converted into a guard-room."

"January 21st.—Yesterday the college corps made its

first public *entré*, and cut a most respectable figure. It certainly was a glorious spectacle to behold two hundred of the first youth and flower of the nation, assembled in martial array, in support of the rights and liberties of their country. We were the admiration of every one who saw us: and all paid the most flattering compliments to our appearance and discipline. . . . . We were under arms for more than four hours without the least rest. On Monday we are to receive cartridges, and are to begin to fire, in order to be ready for the review on the 2nd of February, which will be the day between the examinations of the senior and junior classes, so that it cannot be expected that there will be good answering.

"February 4th, 1797.—Our corps left the college at nine o'clock on Thursday, and marched to the Green, where we waited until a quarter past ten, when a gun was fired as a signal to march. The cavalry went first in files of two, and were followed by the infantry, consisting of eleven corps, ours in the centre. We then proceeded to the Park, and drew up in line on the Fifteen Acres, where we waited for the lord lieutenant,* who came into the field at one o'clock, and was saluted by twenty-one pieces of artillery, which had a grand effect indeed. He then rode along the line and returned to the camp colours, where we passed in quick and slow time. He was attended by a numerous and elegant suite, amongst whom was the commander-in-chief, and a great number of general officers. He was pleased to express his most decided approbation of the college corps, and was astonished at their discipline and military appearance."

From these few extracts it may readily be seen that Mr.

* John, Earl Camden.

Roe entered with much alacrity and great spirit into the business of the college corps. That he was not wanting in intrepidity, or that readiness of mind and self-possession which are so valuable in military life, was evidenced by a circumstance which occurred about this time, and which he thus he relates to his father. The letter is imperfect, so that the exact date cannot be given. "The account Mr. White gave you is true, but was not attended by any unpleasant circumstances, as the men were unarmed. I shall briefly relate the whole affair. I was going home from the Historical Society about twelve o'clock, and when I had gotten about five yards into the street going up to my uncle's,* I was accosted by five men, who told me they were manufacturers, and wanted charity. I told them I had no money, and desired them to begone, as that was no time to be begging. Before I could utter another word, one fellow collared me by the back of the neck, upon which I immediately called 'watch!' They then stopped my mouth, and caught hold of my arm, endeavouring to wrench the bayonet from me, which they were not able to effect. They then began to kick the backs of my legs, upon which I fell upon one knee, in order to protect myself a little, still holding a fast gripe of the bayonet. At length, after a struggle of about three or four minutes, I, by some means, how I know not, slipped from them, drew my bayonet, and, as I was recovering, hit one of them in the face by a back-handed blow, which felled him instantly. Two fellows immediately went to his assistance, and carried him off. In the meantime I got my back against the wall, and kept

* The late Peter Roe of Fitzwilliam-square, Esq. with whom Mr. Roe resided during his collegiate course, and for whom he ever entertained the deepest affection.

parrying with the other two. I did not choose to leave the wall, as I feared I might be again surrounded. After hitting them a few smart blows they ran—one into town, the other towards the canal; the former of whom I pursued, and on his turning the corner, I found myself within reach, and made a thrust at him, and drove the bayonet into his back, which rather increased than retarded his progress. After pursuing him for some little time, I was obliged to give over, as he escaped me through the darkness of the night, and by running through by-lanes. Thus ended the affair, and without any unpleasant circumstances more than that my legs and ribs were very sore for two or three days." The man who could thus defend himself against the united attack of five villains, whose designs were favoured too by the darkness of the night, was not likely to hang back when his fellow-students were arming for the defence of their country; and accordingly we find him frequently expressing to his father the desire, which we may be sure animated the entire corps—the desire to prove their military ardour by some more decisive evidence than a soldierly appearance at review.

It would be quite incompatible within the limits prescribed to this memoir, to give in detail all that remains from Mr. Roe's pen, relative to the proceedings of the college corps. For a historian of the corps, the information would be most valuable; but enough, it is presumed, has been given here to enable the careful reader to get some insight into the character and disposition of the subject of this memoir. Still it must be mentioned that all that is usually resorted to in training soldiers, was practised on the occasion; and that Mr. Roe's letters abound with mention of drills, marches through the city, parades,

reviews, and sham-fights. Besides these, the college corps took part in all the duties which were allotted to the other yeomanry bodies in Dublin, and were fully prepared for any emergency that might arise. Thus, in April, 1797, all "the corps received orders from government to have a sergeant's guard stationed every night at appointed places;" and early in the next month Mr. Roe writes:—"On Sunday there was a very great alarm in town, (as there was a riot expected from the United Irishmen,) and the drums beat to arms through the whole city. All the corps instantly assembled, and were served with ten rounds of ball cartridge. They were under arms from six o'clock till nine in the evening." Before this time (April, 1797,) he thus communicated to his father his having obtained promotion in his corps:—"I am happy to inform you that I was most unanimously elected corporal on Wednesday last. I esteem it a very honourable post, as no one can be appointed to it but a good soldier."

We are not, however, to suppose that from the organization to the final disbanding of the corps, all reading was neglected: far from it. While the matter was new, and until the young soldiers became expert in military evolutions, of course, and of necessity, books were well nigh forgotten. But soon matters resumed something of their former appearance; drills and parades became less frequent, because less necessary: and though the corps was always ready for active service at a moment's notice, yet time was found for reading, as at more peaceful seasons.

In this state matters went on till the outbreak of 1798. On that fearful occasion we may be sure that the college corps was found prepared; but we have no record of its proceedings among Mr. Roe's papers. All that remains

from his pen in reference to that event is the following remark in a letter to his father, dated 23d May, 1799—"I cannot look back to this day twelvemonth without the most serious reflections, and without a deep sense and fervent acknowledgment of the greatness and goodness of that Being who preserved us from such dreadful and unheard-of dangers as then impended over us—dangers which arose from the extraordinary coalition of atheism and superstition."

But we must not argue from the want of information from Mr. Roe's pen that he was absent from his post, or neglectful when duty called to activity and danger. Far different was the cause which, for a time, enabled him to lay down his pen. It has been already mentioned that his father was a physician resident at Gorey, in the county of Wexford. Early in May symptoms of an alarming kind appeared in that neighbourhood; and soon after, the peaceable and loyal inhabitants were terrified by the rising of the disaffected under the leadership of a priest named John Murphy, one who had but a short time before taken the oath of allegiance. In a short time after this, Gorey fell into the hands of the rebels: the loyalists were forced to fly, leaving their property to the mercy of a lawless rabble; and among those who were thus expelled from their homes, and forced to seek for shelter elsewhere, was Doctor Roe, who fled with his family to Dublin. Thus this calamitous event, by bringing the whole family together, put an end, at least for some time, to Mr. Roe's correspondence with his father. The destruction of Dr. Roe's house and furniture at Gorey was fearful; his friends too were dispersed—some were murdered; so that there were but few inducements to him to return to his former place of resi-

dence. He accordingly determined to remain in Dublin, where he gradually became known and obtained a good share of practice. He died in 1815.

It is now time to turn our attention to other matters, and to make some inquiries respecting the moral character and professional training of the subject of our pages. And yet, though it is most certainly a matter calling for thankfulness to the God of all grace, from whom cometh every good gift, if we find that those who have become eminent in his service have been preserved intact and unhurt amidst youthful temptations, still how often do we find that the contrary has been the case; and that those who in after-life have been the most active and laborious in the cause of God and of his truth, were once noted as his most determined enemies. Such however, and we thank God for it, was not the case with Mr. Roe. One who had opportunity of collecting information from those best acquainted with him in his youth, says—"His spirits were buoyant in the extreme, and he always manifested great courage and decision in action. From his earliest years he was most dutiful and obedient to his parents, holding them in the highest reverence; affectionate to his brothers and sisters; and kind to all around him. The utmost generosity and integrity marked his character; and his delicacy of feeling was such as is rarely to be met with. . . . His punctuality and self-denial were very striking, even from his boyhood. During the whole of his college course, while an inmate in the house of his uncle, his conduct was exemplary, and such as to render him beloved by the whole family. Indeed, he was ever after treated more as a son than as a nephew by his uncle and aunt, and he in return loved them almost as parents. I

have heard him say that he often reflected with gratitude on the manner in which he was preserved from contamination while witnessing much that was evil in the company of the gentry with whom he associated." Nor is this a solitary testimony; for one who knew best what his early life had been, confirms it. Mr. Roe himself, in a letter to his father late in 1801, at a time when his eyes had been opened to see, and his heart taught to love the ways of God, writes thus—"I have reason to bless God that I have found the ways of religion to be 'ways of pleasantness;' and though I was always moral, yet, until this year past, I never knew that I was far from God. When I look back upon my wonderful preservation whilst I was in college, and how I was kept by an unseen hand from indulging in those vices that met me wherever I turned my eyes, and to the indulgence of which I was prompted by my own evil nature and the contagion of bad example, I have indeed abundant cause of gratitude and thankfulness; and I hope to manifest it by doing all the good I can in my generation, and exhorting others to serve and adore that God who has done so much for me."

Mr. Roe seems to have contemplated the church as his profession, at least so early as May, 1796; for in a letter written at that time he says to his father—"In order to fill the profession of a clergyman, in the manner I would wish to do, I think it is particularly necessary to be even more circumspect than ever; as I do not think that there can be on earth a baser or more detestable character than a profligate clergyman:" and in the same letter he speaks of studying medicine (which had been suggested to him by his father) as likely to become useful to him when engaged in clerical pursuits; and he adds these words—

"The more I consider the church, the more do I like it; as if it please God to give me a competence in it, I can enjoy all the comforts of this life for myself individually, and be able to devote a great part of my time to your and my mother's comfort and happiness, and to the improvement of the girls; in whose prosperity and welfare you may be confident I am, and will be deeply interested." Some time after this he seems to have turned his thoughts to medicine and surgery more as a profession, influenced perhaps by his father's wish; but in the month of January, 1797, he evidently made up his mind finally on the subject, and thus informed his father of his resolution:—"What you mentioned in your last letter relative to the choice of a profession, has fully convinced me of the propriety of pursuing that course of reading and mode of life, which I certainly prefer to any other, as affording more real satisfaction and happiness, and giving a greater opportunity of doing good." And in the March following he again refers to the subject in these words:—"If I be so fortunate as to be early provided for, it shall be my earnest wish and endeavour to fill the important office of a clergyman to the utmost of my ability, and by unremitting attention to my duty, show that his favour was not badly bestowed." The person here referred to was the Hon. and Rt. Rev. T. Stopford, Bishop of Cork, who appears from Mr. Roe's letters, as well as from one or two of Dr. Roe's which have been preserved, to have led both father and son to expect that he would provide for the latter if he took holy orders. But the expectation, though evidently very sanguine, was doomed to be disappointed; for all that the Bishop of Cork ever did for Mr. Roe afterwards was, to ordain him deacon, under the canonical age, and without

letters dimissory. Indeed it is not a little remarkable that a man of Mr. Roe's character, and whose labour, and zeal, and worth must have been acknowledged, even by those who may have differed from him on points of doctrine, never received any promotion or preferment from any one bishop of the church.

At this time the divinity school of Trinity College, though by no means altogether neglected, was certainly neither as complete, nor as efficient as it is at present. Now we believe it need not fear a comparison with the divinity school of any university in the empire. But even in that day, the books read were calculated to convey useful and valuable information; and these, as a matter of course, Mr. Roe was obliged to study, in order to obtain a divinity testimonium. But he had beside these other advantages. His tutor in college was the Rev. Joseph Stopford, then a young man, and afterwards a pious and efficient parish clergyman in the north of Ireland. This gentleman seems to have taken much pains, perhaps more than were then usually bestowed, with the divinity students. He used to assemble many of them in his chambers for the purpose of conveying to them information respecting their future proceedings in life; and he also endeavoured to introduce them into employments calculated to give them an insight into the best mode of discharging parochial duties at a future day. These things are thus mentioned by Mr. Roe to his father.

"Dec. 5th, 1797.—Last evening I was at Mr. Stopford's with a large party of candidate divines. He gives us most admirable lectures and advice on the duties of a clergyman."

"March 10th, 1798.—I have spent this day entirely with Mr. Stopford, visiting several charities in this city, and

seeing their progress. I have subscribed half a guinea to a school in Abbey-street, where about two hundred boys and girls are educated. I go there to examine them along with other subscribers; and it is a most gratifying sight to see their wish and anxiety to learn. Mr. Stopford is one of the principal directors of it."

"April 14th, 1798.—I am now reading Newton on the Prophecies, Commentary on Exodus, and Grotius on the truth of the Christian Religion—all of which I like extremely. In fact, I never found a study half so pleasant, amusing, and instructive. I attend the Abbey-street school constantly. There are about two hundred children of every religious persuasion brought up in the principles of Christianity, and made useful members of society. I sincerely wish similar institutions were adopted throughout the whole kingdom." We may be assured that in after years, when Mr. Roe stood forth, as he did, a burning and shining light in the church in Ireland, the heart of his former tutor burned with thankfulness to God who had employed him, then himself in comparative darkness, as an agent in training one who was to become so active and efficient in the cause of true religion.

There were two dioceses to which Mr. Roe had long looked with almost an assurance that his lot would be cast in either of them: these were, Ferns and Cork. With the bishops who presided over these, and particularly with the Bishop of Cork, both he and his father seem to have been intimate. But now that the time drew nigh, when a title for orders was requisite, it was procured from a different quarter—one to which no allusion is made before. The Rev. Edward Pidgeon, the incumbent of St. John's and Clara, and minister of St. Mary's, Kilkenny,

who was connected with Mr. Roe's family, gave him a nomination to his curacy in Kilkenny; and for this curacy he was soon after ordained by the Bishop of Cork. A few extracts from letters written at this time, may close this chapter.

The first extract is from a letter written some days after the occurrence it relates had taken place, and also subsequent to the first of the extracts which follow, but it is here given in the order in which the events occurred.—"Cork.—I have not had time until now to give you any particulars of my journey hither. About two miles on the Dublin side of Kilcullen, we got a very great fright indeed. Upon an eminence at some distance before us, we observed a large body of men (as we thought, with pikes) moving about in different directions, and who seemed to be an advanced post. No doubt remained on our minds but that they were rebels; and the escort, consisting of six Dumfries cavalry, were of the same opinion, and we were fully confirmed in our opinion by seeing a house burning a little before us. We went up to it, and then halted; but could get no person to give us any information, as they had gone to fetch water. The dragoons unslung their carbines, and prepared for action. Two of them then charged up the hill in full gallop, and we expected every moment to see them fired at. We were on the tip-toe of expectation, when lo! it proved to be a parcel of men digging out a fox, and armed with spades, shovels, and sticks, which circumstance gave most universal joy."

"Cork, December 25th, 1798.—My dear father, I am happy to inform you that the ordination is just over, and that I am now the Rev. Peter Roe; to prove myself worthy of which title, shall be the undeviating study of

my life. . . . . The reception I met with from the bishop was friendly in the extreme; and from what I see at present, I think it not improbable but I may remain here." Mr. Roe did not complete his twenty-first year till the following March.

"Cork, December 26th, 1798.—Yesterday I spoke to the bishop relative to a curacy. He told me he wished to give me one in his own diocese, and would let me know in a few days whether he should be able to obtain one, as at present he does not know of any vacancy. I then asked him should I return the nomination to Mr. Pidgeon, but he desired me to keep it for some time longer. . . . . It was a very great compliment his ordaining me without letters dimissory, as he broke through an established rule."

"Cork, December 30th, 1798.—I set off for Dublin to-morrow morning. The bishop cannot procure me a curacy in this diocese, and has recommended it to me to take the nomination in Kilkenny *for the present*. I have just broken the ice in doing duty at St. Barry's, evening service."

Mr. Roe was afterwards admitted to the priesthood in Kilkenny, by the Lord Bishop of Ossory, Dr. Hugh Hamilton, on the 21st of December, 1799. He took his degree of A.B. at the spring commencements of 1798, and proceeded to A.M. in the year 1801.

CHAPTER II.

COMPRISING THE YEARS 1799 AND 1800.

MR. ROE'S ARRIVAL IN KILKENNY—CHARACTER THERE—ADDRESS TO PEOPLE OF KILKENNY—LETTERS—VIOLENT FEVER—CHANGE OF MIND—DOCTRINAL VIEWS NOT VERY DEFINED—EXTRACTS FROM DIARY—SPEAKING AT FUNERALS—SCRIPTURAL EDUCATION OF YOUTH—PAROCHIAL VISITING—LETTER TO MR. WILBERFORCE—PULPIT MINISTRATIONS AND LECTURING—VISITS DUBLIN 1800—LETTERS TO, AND CHARACTER OF, REV. EDWARD PIDGEON—EXTRACTS FROM JOURNAL OF VISIT TO DUBLIN—RETURN HOME.

Lovers of pleasure more than lovers of God is, we believe, a constant and true character of all our race: and in proportion as we have the means of gratifying the love of pleasure, this characteristic will be manifested in our conduct. The congregation at Saint Mary's, where Mr. Roe was now called to minister, was no exception to the rule. At that time Kilkenny possessed a large body of resident gentry of independent means; it was also the quarters of a considerable military force. Those views of the awful truths of the Gospel, which are most effective in weaning men from the love of the world, and leading them to act on their baptismal vow, to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, were not fully held forth to the people; the clergy themselves joined with but too great willingness in the frivolous amusements of the day; and all combined to make the place of Mr. Roe's first labours as gay and as pleasure-loving a city as any other in the kingdom.

Immediately after his arrival in Kilkenny, Mr. Roe renewed his correspondence with his father, and thus alludes to the subject spoken of above—"We kept the fast yesterday, (March 13,) and had a most excellent sermon from Mr. Pidgeon: he gave a severe lecture to those who seem insensible to all the dangers with which they are surrounded; and particularly to the inhabitants of this town, who have, during Lent, gone on in the same round of dissipation and frivolous amusements, which they were accustomed to in the most peaceable times." And again, a little later in the month, he writes—"The judges are at present in this town. The ladies have lost all their accustomed dancing, &c. during the assizes; as, unfortunately for them, it is Passion Week, and the sober and religious part of the town could not, of course, listen to the idea of assemblies."

We must not, however, conclude that Mr. Roe had at this time taken a decided stand against those things. He may indeed have thought it highly indecorous to pursue them in Lent, or Passion Week, or at other particular seasons; but there are living witnesses to testify, that, at other times, no one was more gay, more lively, or more pleased with them than he was. That he was not so absorbed in them as to be neglectful of higher things, is abundantly evidenced by some of the productions of his pen at this time; which, though not very clear in their statement of Gospel truth, yet testify to the zeal and anxiety of the writer. A few specimens may be satisfactory.

The first extract is from "an address to the inhabitants of Kilkenny," which appeared in a local paper, under the signature of Eumenes. It is dated April 16, 1799.

"Reflecting upon the misfortunes which have unhappily

befallen this our ill-fated country; beholding with a desponding eye our present unsettled situation, and looking with anxiety toward the issue of our calamities, I have been induced to address to you the few following remarks. They are the admonitions of a friend, and will therefore, I trust, be received with candour, and left unnoticed by the piercing eye of criticism.

"If I could be the means of awakening you to a sense of the danger which now impends over you; if I could be the means of exciting you to the love and adoration of your God, I should feel more real joy and satisfaction than I ever hope to experience from all the transitory pleasures of this life.

"When irreligion and infidelity are the prevailing incentives to men's actions—when religion and every thing pertaining to it, is laughed at and derided—when the enemies of our God are incessantly active in promoting their evil schemes and diabolical machinations, shall not the devout and the religious rise up, and appear in the lists, against the avowed champions of infidelity? and if there be a necessity, shall they not die martyrs in the cause of their own salvation and in the cause of God?" . . . .

"Be always on your guard against unbelievers. Nothing can prove their depravity more than their circulating among the weak and half-learned, multitudes of those books, the principles of which destroy their comfort and happiness; and, while affecting to pity the humble and poor, strike at the best, and sometimes alas! their only refuge and consolation amidst the distresses and afflictions of the world—THE BIBLE."

To a friend of whose principles he stood in much doubt, he wrote as follows:—

"May 19th, 1799.—Bound as I am, both by duty as a clergyman, and by inclination as a friend, to inform you of those things which make for eternal salvation and everlasting happiness, I cannot refrain mentioning them to you; convinced that you will receive the following remarks as the advice of a friend, and that as they are founded upon the Gospel, you will receive them as the *word of God.* If I could arouse you to a sense of your danger, and be the means of making you think more seriously of religion than you do at present, I should feel an unspeakable satisfaction; and I should be certain of receiving hereafter your sincere and grateful acknowledgments. . . . .

"There can then be no half-love to God. We must love him with all our heart, and mind, and soul, and strength, else we will not meet the reward we have led ourselves to expect. . . . . .

"By the transgression of our first parents, we have all been born in sin; this sin would have rendered us liable to eternal punishment, had not the kind and merciful God sent his only Son upon the earth, to take our nature upon him, and to be a propitiation for our sins. He then, in the union of the human with the Divine nature, completed our redemption. Unless, then, we use every exertion in our power to repay this act of undeserved kindness, we have no part in Christ's blood."

To another friend he makes the following remark:—

"You feel as you ought the greatness of the atonement which was offered for our redemption; by a due consideration of that, you will see how we are bound in gratitude to the Trinity:—To God the Son, for offering himself a sacrifice for our sins—to God the Father, for accepting that sacrifice—to God the Holy Ghost, for coming down

after our Saviour's ascension, and dwelling in us and assisting us whenever we call upon him."

From these extracts, a glimpse may be obtained of the views which Mr. Roe held at the time: they also exhibit the workings of that zeal for the good of others, which ever distinguished him; and yet at this very time, all accounts concur in stating that he was engaged in the vain attempt of uniting the service of God and the world—an attempt in which all who have made it have failed. Several who remember this period most accurately, and who were also well acquainted with the subject of our pages, describe him as having been at this time the gayest of the gay—the very life of society, and extremely fond of dancing.

No man whose conscience is not seared, can go on in such a course with a quiet mind. In the sunshine of prosperity he may, perchance, have no misgivings; but when sickness or trouble visits him, conscience will speak; and in the silence of a sick chamber, will be heard. It seems to have been so with Mr. Roe: for one who knew him well relates, that often since, when referring to his having been laid up with a sprained ankle received while dancing, he has said—"Ah! when you were all kindly knocking at my door to know how I was, you little thought how loudly conscience was knocking within me." Through the grace of God, the call was eventually heard and attended to.

However, nothing of this anxiety of mind, or of these accusations of conscience, appears in the letters which he wrote at this time: of his ministerial work, he speaks in language evidencing pleasure.

"We have had prayer twice a-day since Sunday, (pre-

paratory to Easter,) which, with the different occasional duties, have kept me very busily employed indeed; however, I like it very much, and it is at the same time my duty and my pleasure." And some time later in the year, he writes to his father:—

. . . "I constantly go into the houses of rich and poor: by which means I have rendered myself liked, and have been enabled to do a good deal."

"If ye were of the world, the world would love you," are the words of the true witness; and Mr. Roe found them true in his experience. While he loved the vanities, and joined in the amusements of the world, he was loved; and his preaching, such as it was, and his labours among his people, received with loud applause; but, when he learned more of himself and of true religion—when he preached what was calculated to humble the sinner and exalt the Saviour—when he testified to the world, that its ways were evil and its *innocent* amusements soul-destroying, then the scene changed; and he found that if he would be Christ's disciple, he must take up his cross and so follow him.

God often finds his people in the furnace of affliction, and many of his children can join with David in saying, "It was good for me that I was afflicted." It was so with Mr. Roe. In the autumn of this year he was seized with a violent fever, by which his life was placed in much danger, and his friends were much alarmed. But God's instruments are immortal till their work is done: he blessed the means used and his servant was restored. Nothing which remains lets us into the secret workings of Mr. Roe's mind at this time. Indeed, as immediately on his recovery he went to Dublin to his father, and does not

seem to have returned to Kilkenny till the beginning of the next year, there is, of necessity, a hiatus in his correspondence. But there are those living who have often heard him refer to this period as the commencement of a new era in his life. One of his own family says—"He mentioned that the first person who ever spoke to him on the value of his soul was his tutor in college, Rev. Dr. Stopford; but it was not till after he had had the scarlet fever in Kilkenny in 1799, that the truth took root in his mind." However, its growth was gradual—light did not shine in at once upon his mind in its fulness—he slowly, but surely, came to an acquaintance with those doctrines which afterwards became the chief subjects of his preaching, as well as the wholesome food of his soul.

That this change or rather enlargement of his religious views brought along with it some corresponding change in his manner of life, may be fairly assumed; and that both combined, brought upon him some of the reproach which must be borne by those who will live godly in Christ Jesus, is only what was to be expected. The following passage from a letter to a cousin, will serve to show that it is likely that even thus early he was called to suffer reproach:—"Mr. Pidgeon is a man of a sound mind and a cultivated understanding, fully impressed with a deep sense of the great truths of Christianity, and anxious to diffuse them to the benefit of mankind. He must, therefore, be a valuable acquaintance to all those who prefer seeking the way to heaven, to wandering about in this wilderness of sin without a guide. He has been of infinite service to me, and has been a principal cause of my entertaining those true and genuine principles of religion, which in the present *enlightened* state of the world, are looked

upon as methodistical and enthusiastic. The depravity of the world is so great, that any appearance of more than ordinary sobriety and religious conduct is laughed at and derided. However, when we have sound reason and true religion on our side, we ought to despise the vain efforts of those, who, ignorant of the comforts of religion themselves, envy those whose happiness arises from a full conviction of its truth."

It would not be very easy to define the doctrinal views held by Mr. Roe at this period. That he was impressed deeply with a sense of the importance of religion cannot be doubted; and it appears from various passages in his letters and diary, that he now began to see that if he would serve God he must not serve the world—but still he saw but dimly the great truths of Christianity. We would not be understood as limiting the power, or confining the operations of God the Holy Spirit. He does wondrously, when, where, and by what means he pleases. But experience teaches us that he does not so act as to overthrow the natural turn of mind of the subjects of his gracious operations. The grave, the cautious, the hesitating, do not at once become sanguine, ardent, and impetuous; but the Holy Spirit uses the natural qualities of each, sanctifying them to the Lord's use. Such being the case, it was hardly to be expected that one of Mr. Roe's temperament, which was cautious and hesitating at embracing any thing which seemed new, though sanguine and bold in the advancement and defence of opinions once thoroughly adopted, would at once, or even in a comparatively short time, enter into all the fulness of the Gospel plan of salvation. No—he seems to have progressed slowly; and one who knew him intimately from the

beginning of his career, says—"To my observation the change wrought in P. Roe, H. H., and others, at that day was *very gradual*, exhibiting at first great zeal without knowledge."

About this time, Mr. Roe commenced the practice of keeping a diary—a practice concerning which such conflicting opinions are held by good men: some extolling it, as almost essential to a Christian's steady progress; and others condemning it as not only useless, but injurious. The first entry is dated March 19, 1800; and the diary then commenced on a few sheets of paper stitched together, now fills several large volumes, having been continued with some few intermissions almost to his death. A few extracts from that part which refers to this period may serve to exhibit his views of divine truth.

"Man is of himself unable to do any good action: nothing but the divine influence of God's Holy Spirit can make him put off the old man, and guide him to a sure haven. My frailty is great, my inattention to my duty is great, my wanderings of mind are great. May the Almighty dispose all the faculties of my soul to the contemplation of his great and glorious attributes. May he impress me with a due and awful sense of the approaching holy season, and give me power to save my own soul and to assist in the salvation of all those placed under my care."

"G——, a private in the Royal Irish Artillery, came to me after prayers, to lay open the state of his mind, as he felt himself affected with my preaching and exhortations. He left home very young; displeased his father and forfeited his favour; he has led a wild bad life; has now taken a serious thought, and will, by the Divine assistance,

become a good man and a pious Christian. He has a very just notion of the great sacrifice made for our redemption from sin; has a deep sense of his own unworthiness; and, I believe, a firm determination of becoming a new man. I conversed with him more than an hour; mentioned the readiness with which God always accepts repentant sinners; pointed out the course which he should follow for the future, and recommended him to purify his mind, to spiritualize his affections, to raise them to the great God and author of all, and to look forward for forgiveness."

"Visited K——, and found him praying fervently, and sensible of his dangerous situation. He expressed a great wish to receive the sacrament, with which I complied. I therefore laid open in the clearest manner I was able, the great sacrifice which was offered to take away our sins—to purify our corrupt nature—to purge us from dead works to serve the living God; and having expatiated at some length on the mercy and goodness of God, shown from the creation to the present moment; and particularly his condescension in sending upon earth his dearly beloved Son to set us an example of a godly life, I administered the sacrament to him and six artillery-men, all of whom received it with joy, fervency, and thankfulness."

"In the evening I preached an extempore exhortation on the greatness and mercies of God; his condescension to us in sending his only begotten Son to take our nature upon him—to be a pattern of good works; and, by his example, to animate us to obtain that salvation, to accomplish which he underwent every torture and disgrace that could be inflicted by a merciless world."

And in a letter written about this time to his father, the following passage occurs—"Would to God we had peace,

and that every individual of every state would use his exertions to render it permanent; that he would recollect and steadfastly bear in mind the great purpose for which he was sent here on earth; that it was not to gratify his own depraved inclinations and corrupt heart—to act as if there was no superintending Providence to regulate his actions—no Saviour whose favour was to be conciliated to ensure his mediation—no Holy Spirit which was capable of purifying his corrupt nature, of enabling him to throw off the burden of the flesh, and to practise that faith which is productive of good works which man in his natural state can never perform; but that he was sent here for the purpose of attaining everlasting life, by regulating his actions according to the precepts of the Gospel—by having a lively faith in God through the merits of Christ, and by praying for the blessed and powerful influence of the Holy Spirit."

The intelligent reader will not need to be reminded, that the views contained in the foregoing extracts do not at all coincide with those so fully and scripturally expressed by the church in her eleventh and thirteenth articles:—"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith and not for our own works or deservings:" and "works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ:" and the writer trusts that long before he has brought this work to its conclusion, he shall be enabled to bring forward passages teaching a sounder theology, and more consonant to the records of the inspired word. But in the moral, as in the natural world, the grey and shadowing dawn precedes the clearer and more lightsome mid-day: and to expect that the dawning of the

Christian life should be marked by a full and lucid acquaintance with the doctrines of the Gospel, would be scarcely more reasonable than to grumble at the morning because it wanted the meridian sunbeams. Christians must be "little children" before they become "young men" or "fathers;" and we are taught to grow not only "in grace," but also "in the knowledge of our Lord and Saviour Jesus Christ."—2 Pet. iii. 18.

But whatever defects are discernible in the doctrinal views put forward by Mr. Roe at this early period of his clerical career, it is certain, that in ministerial zeal and activity, he was by no means deficient. Indeed the foregoing extracts sufficiently attest his anxiety to promote the present holiness and peace, and the eternal salvation of his fellow-men. Before a man can really feel this anxiety about others—before he can really care for the souls of others, he must have learned to care for his own; he must have felt the pressing necessity of seeking salvation for himself: and that Mr. Roe felt this, his remaining papers fully and abundantly prove.

When Andrew found the Saviour he sought out his brother that he might bring him also to the same blessedness; so is it with all who have tasted that the Lord is gracious—they invite others: "O taste and see that the Lord is good." The mind of Christ is manifested in his servants, and they follow his steps who come to seek the lost. This characteristic feature of the true disciple of Jesus was early manifested in the subject of our pages; it continued to increase and grow even to the end of his life: and the writer can remember with what joy Mr. Roe spoke, when seeing a young man then recently turned from the error of his ways, endeavouring to lead another

to seek after the Lord while he may be found, he remarked to a friend—'Ah, these young converts are like birds that have been taken with bird-lime: they are hardly caught themselves, when they commence decoying others."

For the exhibition of this part of Mr. Roe's character, we shall refer to his diary; arranging the extracts according to their subjects, rather than in strict rotation of dates: and it is hoped that while a glimpse is by these means given of Mr. Roe's actions, an additional light may be thrown on his principles—the springs whence flowed all his activity and zeal.

EXTRACTS FROM DIARY.

Speaking at Funerals.

"March 21st.—In the morning attended the funeral of Mr. M——, a man of most excellent character, an affectionate husband, a sincere friend, and a devout Christian. His funeral was numerously attended, and all seemed sensible of his loss. A sermon preached upon the occasion would, I think, have had a good effect, as upon that and similar occasions, many attend who perhaps have never heard the word of God in intelligible language. I shall, please God, mature my reflections on this subject."

"March 25th.—Buried a private of the fifty-sixth; the funeral was numerously attended; two priests were present during the service, which was rather an odd circumstance in this city. This funeral afforded me an additional proof of the good that might arise from a sermon being preached upon such occasions; either when the numbers attending might be great, or when the character of the person might

be such as to attract the attention and benefit the minds of the hearers."

"July 12th.—Buried one of the Lancashire Light Dragoons, and gave an extempore discourse — touched upon God's goodness and great mercies to man from the beginning of the world—and the final consummation of them in his sending his Son upon the earth to die for our sins—and his bringing life and immortality to light through the Gospel—by that Gospel we ought all to live —by it we shall be tried, and by it either punished or rewarded. Pointed out to them its excellence; dwelt upon the great advantages to be derived from the contemplation of death; and the dreadful situation in which we would feel ourselves were we summoned to appear that moment before the presence of God. I said much more, which I cannot now recollect. It was well received by a numerous concourse of people, and seemed to make a deep impression on them. I feel much gratified and very thankful to God when I reflect upon my exertions this day. I hope I have been the means of ——'s coming back to the true faith; and I do believe that by my discourse in the churchyard, I spoke home to the feelings of many, and have given them a subject for meditation and reflection."

On another occasion, of an earlier date by about two months, when recording his having spoken extempore at a funeral, he adds—"The Gospel, if heard, must be attended to; and if attended to, must purify and regenerate the heart of the man who receives it. I am determined, by the blessing and assistance of God, to take advantage of every favourable opportunity to make known the great truths of the Gospel to those who are not suffered to read."

Scriptural Education of Youth.

"May 5th.—Visited ——, who has been grievously afflicted these three months; he is in a repining state, which arises from the principles of religion not being early, and forcibly inculcated. Every day convinces me more and more, of the necessity of instilling into the minds of youth the great and genuine principles of Christianity. Age is not the time for improvement. Unless a good and solid foundation be laid, we never can expect a lasting superstructure. No pains ought to be spared by a minister of the Gospel to instruct the youth under his care in every essential necessary to form their minds. May God give me his grace to practise those observations which I make, and to turn them to the good of mankind."

"May 12th.—The imperious necessity that lies on every clergyman to instruct youth in the pure and genuine principles of Christianity—to make them acquainted with the grand design of God's dispensations, and to lay before them such motives to obey his will, as are suited to their years and capacities, and calculated to make them devout and religious, is so very apparent, especially in those times, that I trust it will operate upon their minds, leading them to reflect seriously upon this most important part of their duty; and not to neglect a matter upon which the future welfare of our country so much depends. To preach peace to a mind that has been always disturbed —and to have hopes of assuaging its storms by the help of mere moral reflections, is to expect good fruit from a bad tree springing out of a corrupted and uncultured soil."

"June 17th.—Went with Hamilton to Inistioge and

Ross, in order to see the schools, and obtain every necessary information about them. Conversed a great deal with Kerr about the ministry, and the necessity of constant exertions. He is a man fifteen and a-half years in the church, and has devoted himself solely to the due performance of its sacred duties. Visited the schools this evening, and found them every thing that I could wish. Visited the Charter School; found it very clean, and the boys in good health.

"June 18th.—Visited the schools again—one hundred and twelve boys and ninety girls. The girls employed spinning, knitting, and sewing, and constantly superintended by the ladies, which is attended with the very best effects. The greatest regularity and the most constant attention to learning I ever saw. I have great hopes that in a little time we shall be able to establish one in Kilkenny on a similar plan."

"August 4th.—Consulted with Dr. Pack and Mr. Pidgeon relative to the school, and drew up a memorial to the bishop, requesting of him to exert himself in its behalf, and by a timely interference prevent its total fall. The Roman Catholic clergy are so eager to make converts, that certain destruction awaits all those, especially young people, who fall within their power. Nothing but a steady support of this institution can uphold the Protestant interest in this city, and I sincerely pray that our most strenuous efforts may not be wanting to counteract their mischievous doctrines."*

* It is gratifying to be able to state that through these exertions the school was upheld. Some years after a new school-house was built, which is now occupied. The school at present consists of over fifty boys and fifty girls, and has been selected by the diocesan branch of the Church Education Society as their model school. It is common to the four city parishes.

Parochial Visiting.

"March 20th.—Observing for this some time past the careless and immoral lives of the prisoners in the county gaol, I took an opportunity of speaking to them—pointed out to them the necessity of attending to religion, particularly in times of adversity — recommended them to pray to God to pardon them through the merits of Christ; that if they fell a sacrifice to the laws of their country, they might be in some measure prepared to meet their God; and if they escaped, they might hereafter become good and useful members of society; loyal subjects, and religious men. I also mentioned some of the fundamental articles of Christianity. . . . . They were sensibly affected by truths which they had never heard before; and expressed a wish that I should read prayers to them; which, by God's blessing, I will do to-morrow."

"May 2nd.—Called to see ——, who is in a very low state; found him uncommonly devout, and offering up very pious ejaculations to God through Christ. . . . . He is in fact in such a state that he does not fear to meet his God; but, on the contrary, is waiting for his summons with pious resignation. How gratifying it is to behold a human creature in such a state as this; that he is able, through the sacrifice of Christ, to approach the throne of grace, and almost claim the inheritance of the kingdom of heaven."

"June 3rd.—Visited Miss ——; found her thinking very seriously of her salvation, and sensible of her weakness. Spoke to her on the subject of death, and the necessity of an entire dependance on the Divine will.

Hamilton and I conversed a great deal upon the necessity of family prayer, and catechising children. He will enforce the former on Sunday week, on which day he intends preaching in St. Mary's; and I shall follow it up the following day."

"June 14th.—Conversed a great deal with Miss —— on the dissipation of the world, and total contempt of every thing bordering on seriousness at dinners and parties. She regretted much the general depravity; and is fully convinced of the necessity of every person keeping constantly before him a due sense of his religion, and not suffering himself to be carried away by every frivolity and pleasure that present themselves. She appears to have a strong conviction of the truth of Christianity, and the consequent obligation of living up to its precepts. I have promised to lend her Wilberforce, which will, I am convinced, materially serve her."

"July 3rd.—Called on Mrs. ——, and had a great deal of conversation with her upon religion, and the necessity of training up the minds of youth with a due sense of its importance. She has very serious ideas of religion at present; and will, I trust, use her influence to promote it. She lamented, and with too much justice, the inattention of the men to the service of God, and wished that some means might be adopted to enforce their attendance at church. This I know not how to accomplish; as I have used every means in my power to bring it about, but without effect."

"July 28th.—Went to the charter school, and made the boys sing: they are much improved in psalmody. Looking back upon the last week, I find I have not done so much as I ought and might. With sorrow I acknow-

ledge it; but to what purpose is my acknowledgment, if I do not amend for the future. I shall therefore make now a resolution to visit at least three sick or weak persons each day, independent of going to see others of my parishioners; and I shall begin to practise reading books to those who are themselves unable to read. May God strengthen me to perform all resolutions made in his service, and to promote his Gospel."

"August 5th.—Visited ——, and read and explained to him the fourth chapter of Acts. . . . . Gave his son a Mann's catechism, and spoke to him on the nature and end of confirmation, and requested him to prepare himself for it. Conversed a great deal with Captain —— on religion—on the necessity for the preaching of Christ, and him crucified—on the great atonement, and on the duty incumbent on those who are blessed with the light of the Gospel, to lend their assistance in spreading the knowledge of it as far as possible, both by their words and actions; and also by distributing those books which inculcate the purity and sublimity of its doctrines.

"I have some time intended to write to Mr. Wilberforce upon the subject of religion. I have no doubt but that he would answer my letter; if he did I should feel unspeakably happy; and the advantage that would arise from it would be of the utmost importance to me. I think I am resolved to do it, and that I will speedily put it into execution. If I be able to carry on a correspondence with him, I shall esteem it one of the happiest circumstances of my life."

We are happy to have it in our power to present our readers with a copy of the rough draft of this letter to Mr. Wilberforce, which has been found among Mr. Roe's

papers. It will be seen that it is incomplete, nor can we be certain that it was sent: at least, inquiries have been made, but without success.

"My dear Sir—After a long and severe conflict in my breast between the desire of writing to you and the doubt of its propriety, I have at length yielded to the bent of my feelings, and to the sense of my duty as a Christian. Your name I heard of, before I was either able to estimate your character, or to admire your writings. Before, however, I should take the liberty of communicating on any subject, or requesting your opinions and advice, 'tis but right to mention who and what he is that addresses you.

"Long have I ardently wished to communicate with you; but the diffidence natural to young men, and a want of that spirit of religion which I am now beginning to feel, have prevented me.

"Driven by the late sanguinary rebellion from the county Wexford, I was touched by my own distresses and those of my family, and was resolved to lose no time in preparing myself for that profession which it was always my intention to embrace, and which I now practise with the most heartfelt satisfaction. In the Christmas of '98 I was ordained by the Bishop of Cork, and was settled in the curacy of St. Mary's in this city, the March following, on the day I was of age. Immediately after my ordination I met, by chance, your View of Christianity, which told me more than I ever knew before; brought fully to my conviction the corruption and depravity of my nature, and my need of a Redeemer; and proved to me that instead of knowing my duty as a minister of Christ's Gospel, I did not know it as a man. It put me on a train of thinking, and to it I may in a great measure attribute any degree of zeal I

may possess, and the liberty I now take in writing to you."

It is to be regretted that the letter goes no farther; as if finished it would doubtless have given more and clearer insight into his state of mind at this time, than perhaps any thing that remains. However, though short and unfinished, it proves that he felt deeply the value of his soul, and sought earnestly after the knowledge of the way of salvation. Upon what nobler search can any man be engaged?

"August 12th.—Visited ——, and found him as usual. Attended at soup-house. Went to the factory, and remained for two hours, on account of the elopement of two boys. Took a list of parishioners. Spoke to Miss —— on the impropriety of reading novels, and the necessity of attending to the essential interests of religion."

"August 21st.—At soup-house. Spoke to ——, and exhorted him to think seriously of his situation—to pray to God to assist him, and to enable him to overcome the vile propensities of his nature. Employed in taking a list of the parish. Talked with Mrs. —— upon the necessity of the heads of families exerting themselves in the cause of religion, and affording, by their example, a testimony of its truth and excellence, not only to the world at large, but to their families in particular. The state of this parish as to religious books, is miserable and wretched in the extreme; and we must endeavour to remedy it, by inculcating the necessity of reading the Gospel and acquiring a taste for all religious knowledge, and rendering ourselves approved unto God."

"August 22nd.—Conversed with Mr. Pidgeon upon the utility of family prayer, and the expediency of adopt-

ing it in this parish, and strongly recommending it from the pulpit. . . . . Upon this subject I have thought a good deal, and I see no more likely means of reviving a spirit of true and genuine piety. Exhortations and advice will be of little use if we do not also point out the means of acting; this will be a test of the people's obedience and willingness to acquire spiritual knowledge, and to grow in the grace and favour of God. I have the most sanguine expectations of its success."

"December 6th.—Spoke to ——, who is beginning again, I fear, to drink; made use of every argument to dissuade him from it, but all to no purpose.

"This day I have been reflecting whether it would not be a good plan to collect the different texts against any particular sin, and have them printed on a single sheet of paper, and enclose them to those who are living in the commission of such sin, and who cannot be persuaded to attend public worship. This is the only means left of awaking them, and if it were generally adopted, might do good."

Pulpit Ministrations and Lecturing.

"Sunday, May 25th.—Preached at St Mary's; congregation very good and extremely attentive. In the evening, preached an extempore exhortation on the greatness and mercies of God—his condescension to us in sending his only begotton Son to take our nature upon him—to be a pattern of good works; and by his example to animate us to obtain that salvation, to accomplish which, he underwent every torture and disgrace that could be inflicted on him by a merciless world.

"I am now entering upon a week (Whitsun Week) which ought to be particularly devoted to the service of

my God, and to a due preparation for receiving the holy sacrament. May the divine Spirit operate upon my mind, alienating it from the gratifications and transitory pleasures of this world, and fixing it on the contemplation of that place, where alone true joys are to be found. I am too easily led away from my duty to thee, O God. I too easily yield to the temptations which are daily laid before me, and to those distracting thoughts which the enemy of our souls always excites in us, and which render us unhappy in ourselves and inimical to God. May I this week, particularly, be deeply impressed with a proper sense of my duty; and may nothing interfere to make me neglect it; but may I, and all those under my care, daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

"I shall, by God's assistance, give an exhortation after each service, every day this week.* A similar practice in Easter Week was attended with most beneficial effects, and I have no doubt but equal advantages will result from it in this. It may give an additional spirit of piety, and will certainly increase the congregation—which God grant. Amen."

"Tuesday, May 27th.—Rose at six. Read Wilberforce and the New Testament till eleven, when service began. I gave an exhortation on the second lesson of the day; explained, as clearly as I was able, the parable of the ten virgins; and enforced the necessity of a speedy reformation of our lives and conduct; to watch and be prepared for the hour in which our Saviour will come, that with joyful hearts we may obey the summons that will be given

* This, Mr. Roe continued to do every Easter and Whitsuntide.

to us by the last trump. Dwelt strongly on the difference of the sentences which will be passed upon the righteous and the wicked at the day of judgment; and encouraged those who heard me, to anticipate that glorious salutation with which our Saviour will address those who have received and obeyed his Gospel, and by which he will call them to the inheritance of everlasting life."

"May 28th. . . . It affords me unspeakable satisfaction to reflect upon the success which has attended my exertions in the ministry. The congregations every day this week have been greater than were ever before witnessed. I perceive that the people have a wish for acquiring religious knowledge; and by constantly keeping them in mind of their duty, they will, I trust, in a little time be led to think seriously upon their condition, and reflect upon the value of those means which the Almighty has bestowed upon them. I have it in contemplation to explain the second lesson every day for the future; remarking particularly when any great or important event is related in it, or when the connection between the Old and New Testament is marked and striking. If I am enabled to put this design into execution I have no doubt but that the most beneficial consequences will result from it, both to myself and to my congregation. A sermon every holyday would contribute much toward filling the church."

"June 11th.—St. Barnabas. Rose at half-past four. Employed until nine in preparing a sermon for to-day. After consulting Hamilton, and being convinced of the utility of it, I have given a sermon this day, and propose by God's assistance giving one every succeeding holyday; and I am further induced to do this, by the vast number which attended the church this day—a number which as-

tonished every person, and which exceeded what had ever been seen on any preceding holyday. The readiness with which the congregation attend to every recommendation of mine is highly flattering, and proves what a little individual exertion will be able to effect. In the course of a little time I shall, by God's assistance, give an explanation of the second lesson of the day, and an exhortation to the practice of the doctrines contained in it. The people seem inclined to attend to their religious duties; and no exertions ought to be spared, or opportunities lost, in effecting this desirable end."

"Sunday, July 20th. . . . Mr. Kelly* preached a most admirable sermon: text, 'Judge not that ye be not judged.' He dwelt upon two points — 1st, The rash judgment of men; 2nd, of things. He seemed to wish to do away any prejudice that might have existed in the breasts of his hearers against him, as being generally called a Methodist. He dwelt long and forcibly on the necessity of regulating our actions by the precepts of the Gospel; and of aiming at that faith which is productive of genuine good works—not to rest in mere assent and speculation. In the evening I gave an exhortation, purposely to enforce the admirable discourse which was delivered in the morning, and went over the different points of it as they occurred to my mind."

"Sunday, July 27th. . . . Mr. Kelly preached at St. Mary's, on 'one thing is needful.' He preached one of the best and most practical discourses I ever heard. He refuted all the arguments which are generally brought forward to support the necessity of partaking of the pleasures of this world; and also our wish to indulge our favourite

* Rev. Thomas Kelly, who afterwards unfortunately dissented from the church.

passion. He clearly proved that the salvation of our souls is the one thing needful, and that every thing else ought to be made subservient to it.

"I gave a short exhortation in the evening to a very numerous congregation; strongly recommended them to reflect upon the discourse which they heard in the morning —to let it sink deep into their minds, and to conform their lives to the sound doctrine contained in it; requested them to pray to God for the assistance of his Holy Spirit, and to let it operate upon their minds so as to bring forth the fruit of good living to the honour and glory of God."

"Sunday, August 24th. . . . Had some conversation with Mr. Pidgeon upon the means of exciting a wish to read, and a desire to understand the Scriptures. I hinted to him the expediency of appropriating one evening in the week to explain the Gospels in a familiar way to all who chose to attend at church. He approved of the idea; and I have no doubt but, if put into execution, it would be attended with very good effects."

"Thursday, August 28th. . . . Met the parishioners of Collier's-lane this evening at Mr. ——'s, and expounded to them the fourth and fifth chapters of Matthew; pointed out the gratitude that ought to be excited in our breasts by Christ's love and affection for us, from the moment he unfolded to a degenerate world the true and genuine principles of his religion, to the moment he offered himself up a sacrifice and an atonement for lost mankind, and bore in his own body on the tree the sufferings to which all mankind were subject, and which, but for him, we should have undergone with tenfold pangs."

"Friday, September 19th.—Spent the greater part of this day conversing with Ker of Inistioge upon the various

and important duties of a minister of the Gospel, and the best means of promoting practical Christianity in his parish. We agreed that doctrines, the real fundamentals of Christianity, should be first inculcated, and that that being done effectually, every thing would follow of course. We talked on popery, and the uncommon exertions made use of to extend its baneful influence and doctrines. Similar exertions ought to be made by us to arrest its progress, and, by silent but energetic labour, to disseminate those tracts and catechisms which lay open at once its whole nature, and put the ignorant and incautious Protestants on their guard. . . . Lectured this evening on the eleventh and twelfth articles of our church, and laid open as well as I was able, with the assistance of "The Good Old Way,"* the nature, means, and end of justification by faith—the utter inability of ourselves to work works acceptable in the sight of God, and the danger of depending on our own works as in any degree pleasing to God. Laid before them . . . the grand scheme of our redemption, and the mercy and goodness of God in providing for fallen man (for man who by disobedience lost the divine image and the divine favour) a Saviour, a Mediator, and a Redeemer, which was Christ Jesus the Lord, who though he knew no sin, neither was guile found in his mouth, yet through pure love to us miserable sinners condescended to become a servant, to take upon him our nature, sin only excepted, and in that nature to preach, and by his example enforce, the ever-blessed Gospel—God's last, best gift to man—a perfect consummation of all he ever promised, and more than we either expected or deserved. Surely our hearts ought to glow

* A tract so called.

in our bosoms with the most fervent love and gratitude to the Author of all our blessings! We ought no longer to remain insensible to such manifold acts of kindness, but at once sacrifice this world and its concerns, and look up to God alone."

"Sunday, September 28th.—Preached at St. Mary's on death, and introduced that of Doctor Madden,* which I perceived to have a great effect. Occasional sermons are ever productive of good; they speak home to the feelings, and operate most powerfully in enabling the preacher to enforce what he wishes. They ought to be more generally put into practice; and a minister ought never to lose a favourable opportunity of directing the people's attention to a matter which comes under their immediate observation. I see the necessity of this more and more every day."

"Sunday, October 5th. . . . The congregation of this evening was immense. I spoke at some length on the mercies of God and the merits of Christ as sufficient to atone for our sins. Was it not to ensure their salvation that Christ took upon him the human nature?—that he descended from the throne of his Father, suffered the ignominious death of the cross, and was buried? Was it not to give them a prospect into ineffable glory, and a foretaste of infinite joys and happiness, that he rose from the dead and ascended into heaven? 'Come, then,' said I unto them, 'embrace the offers of his mercy. He is now waiting with open arms for all who come to him. He feels a comfort in your salvation—repent then and turn to him. Make your religion consist, not in external ceremonies and

* Rev. Samuel Madden, LL.D. incumbent of the parishes of Kells and Fiddown, and for twenty years Vicar-General of the diocese of Ossory. The writer of these pages is his grandson.

ordinances, but in the practice of the genuine principles of Christianity. Look upon this world as nothing in comparison with his favour and love. Inexpressibly happy am I in perceiving that your numbers here this evening justify me in the remark that there is a rising spirit of religion amongst you—that you are determined to seek the Lord while he is yet near, to attend on him while he may be found,' " &c.

The reader it is hoped will excuse the length of the extracts; and it is confidently expected that—considering the period about which we write, a time when sound evangelical principles, which had been greatly and lamentably lost sight of for years, were again coming forward—he will consent to tarry a little longer, and hear the testimony which the respected subject of our memoir bears to the state of religious matters at this time, not in Kilkenny alone, but also in the metropolis.

In the autumn of the year Mr. Roe visited Dublin for a period of five weeks; and though he promised himself much happiness not only in his intended sojourn in the bosom of his family, but also from his expected intercourse with those in Dublin who were like-minded with himself, yet he did not part from his flock without strong feelings of anxiety. This appears from two entries in his diary for the days immediately preceding his departure for Dublin.

" Saturday, 11th October.—I have lectured every evening this week, and finished Matthew's Gospel this morning. . . . I followed it up by requesting the people during my absence to attend constantly to their religious duties; and, by a life of piety and virtue, and an exact fulfilment of the duties of their respective stations, prove that they were

Christians, not in name only, but in deed and in truth. We parted in tears."

An entry to same effect occurs for the next Sunday; and shows that at this early time, not only was Mr. Roe deeply interested in the ministerial work, and anxious for the spiritual interests of his people; but also, that among his flock, a strong feeling of esteem for their pastor had already been produced.

Mr. Roe left Kilkenny for Dublin on the 14th of October, and on the 20th of the same month he thus described to his friend, Mr. Pidgeon, what he had seen, to cheer him and to rejoice his heart in the metropolis:—

"Dear Mr. Pidgeon, . . . Since my arrival here I have had most pleasing and comfortable reflections, at perceiving so rising a spirit of religion, and such an increased desire for serious and profitable conversation. I have been at several parties, where not only cards were excluded, but Christianity formed the topic of conversation. On Thursday night I was at Alderman Hutton's, and heard our friend Kelly expound a portion of Scripture. The meeting was very numerous; the psalmody sweet, impressive, and affecting; the prayers warm and animated, and well calculated to assist devotion. Would to God we had such a meeting among the higher classes in Kilkenny once a week: the advantages arising from it would be important, and such as a merciful God would grant to fervent and devout petitions. I purpose writing to Hamilton about it; the bishop could at once establish it. . . . . If we could engage the higher ranks in such a glorious design, I for my part should gladly undertake the lecturing, either by myself, or with any person else. I have set my mind very much upon the accomplishment of this de-

sirable object, and I should feel unspeakable pleasure if we were able to bring it about. 'Tis a glorious sight to behold a congregation assembled, not by constraint, but by the call of divine love; to behold Christians meet in society to act as their name imports; to promote the glory of their heavenly Father, and not to revel in momentary and cloying pleasures, such as are calculated to indulge our vices and evil propensities, and to unfit us for sober reason, or ordinary reflection. Do, my dear sir, think of the hint contained in this letter, and act according to your accustomed judgment.

"Your sincere friend,

"PETER ROE."

To this letter Mr. Pidgeon replied; and his answer is given with the greater pleasure, because it exhibits the character of the person with whom Mr. Roe was associated, when first entering upon the arduous duties of a clergyman. Unfortunately, the state of Mr. Pidgeon's health was such as to render him incapable of much exertion; but his heart was deeply engaged in the spread of vital religion: and, having but a few years before been among the gayest of the gay, he was now found bearing his energetic testimony against the follies of the world, and warning sinners to fly from the wrath to come, and lay hold on eternal life before it was too late.

A friend* and brother clergyman, to whom application

* This kind friend requests that, as he is forced by circumstances to speak much of himself, his name may not be mentioned. He has supplied some valuable information, of which use will be made in the following chapter. He will also be found mentioned in another chapter, as having been very active in procuring second-hand Bibles and Testaments in England and Scotland, for the use of the poorer classes in Ireland.

for information on this subject was made, says—"Mr. Pidgeon, who was greatly opposed to evangelical truth, and used to argue stoutly against it, was brought to receive it, through conversations between him and me on the Book of Job; and when at length it flashed upon him, and that he got a view of the Covenant in the Trinity, for the redemption of man, he became as stout a defender of truth as he was once an opposer. Had his life been spared, he would doubtless have proved a valiant soldier of Christ, for he boldly testified, publicly and privately, to the total corruption and guilt of human nature, and to salvation alone through the righteousness and all-sufficient atonement of Christ, dwelling much on *all-sufficient*. One of his remarkable expressions in preaching one day was—'You ask why don't I preach morality to you? God knows I have been preaching it to you those twenty years, until I have preached it fairly out of the church, and knew nothing of it either in myself or in any one else. It is now time for me to try some other way, and to seek some better hope.'"

Another clerical friend,* who also knew him well, says, "Mr. Pidgeon was a most zealous champion for divine truth; and I remember that when his preaching began to be abused as methodistic, and not true Church of England, he delivered one sermon from the text Isaiah v. 20, which produced a great sensation, and was influential in preventing, at least in some measure, the Gospel being spoken against in Kilkenny, as not being orthodox."

Such was the person to whom the foregoing letter was

* The Rev. Hans Caulfield, the present respected prebendary of Kilmanagh, in the diocese of Ossory.

written by Mr. Roe; and his reply was in accordance with the character given of him by his surviving clerical brethren. He says, "I assure you, my dear Peter, I have not received so much comfort and satisfaction for a length of time, as the perusal of your letter gave me. I sincerely rejoice with you at the bright prospect that begins to open, of the increasing glory of the Messiah's kingdom; more especially by the accession of that rank in society, that have so long shut themselves out of it, and whose influence has unhappily occasioned the exclusion of such multitudes in every other. Nothing would give me greater pleasure than to be in any way instrumental toward the promotion of so important an object as you mention. I shall certainly speak to the Bishop on the subject; and use every exertion in my power to obtain the co-operation of those, whose influence is most likely to ensure its success. It would indeed be a glorious undertaking to convert those meetings, which, in the least criminal point of view, are a dreadful waste of time, and a gross perversion of our rational powers, into assemblies for promoting the only knowledge worthy of pursuit—the knowledge of salvation—and exercising the most exalted act the human soul is capable of. May God enable us to accomplish so glorious a work."

But it would appear that both Mr. Pidgeon and his curate were too sanguine in this matter. Mr. Roe, conceiving that the proposed meetings would be most effective, if held in the houses of some of those who were the most respectable in rank and situation, had proposed to Mr. Pidgeon that he should apply to two families whom he mentioned, to open their houses every alternate week for the lecture. The application was made; and Mr. Pidgeon

thus states the result: "I have had some conversation with Mrs. ——— on the subject of your letter of the 30th ult.; she seems to despair of its success. I see she has not yet religious fortitude enough to enable her to withstand the world's dread laugh. I pressed her with the awful words of our Redeemer—'Whosoever shall be ashamed of me,' &c. &c. As to the ———, she thinks that place quite out of the question."

Two or three more extracts relative to what Mr. Roe saw, and how he was engaged in Dublin, will suffice to close this chapter. To Mr. Pidgeon he writes, "Nov. 6th, 1800—Yesterday morning I met at breakfast, at Dugdale's, C———, the famous preacher. He is a very well-informed young man, and has done a vast deal among the papists; he is, however, a great Calvinist, and argues most strongly in favour of that most dangerous doctrine. He intends paying Kilkenny a visit, which I am glad of, as he may awaken some.

"Mr. Stopford is very warm, and is materially serving the cause of religion. . . . . I have preached every Sunday since I came to town—twice at Peter's, and once in Eustace-street: next Sunday, I believe, I shall preach at St. Thomas'. . . . . Shaw has been most usefully employed here."

The first entry in his diary, subsequent to his return to Kilkenny, is as follows:—

"Saturday, November 22d.—After having been near five weeks in Dublin, I sit down to note a few remarks; and I have to regret that I did not, as I ought, keep a journal of every day. With Mr. Stopford I have had a vast deal of conversation upon religion, and the means of exciting a spirit of it. The connection of faith and prac-

tice, we have agreed, ought to be always insisted on; and that the ministers of the Gospel ought to dwell on the duties of Christians, moral and religious, not upon idle speculations. Evening parties, with religious reading and conversation, we esteem to be a great means of bringing over the higher classes to the adoption of serious reflection and family religion. Mr. S. wishes that a certain rule could be laid down for preaching, which would steer clear of rant and enthusiasm on the one side, and bare morality on the other. A combination of this kind would no doubt be desirable, and ought to be the aim of every faithful minister. Friendly meetings are well calculated to bring it about, as a minister can in them speak more familiarly, and inculcate in the strongest manner, all the relative and social duties, as naturally arising out of a true and lively faith.

"I have got acquainted with Mr. Cooper, one of Lady Huntingdon's ministers. He has a good education, great warmth, and uncommon zeal. He preaches publicly to the papists against their tenets, and has succeeded in converting several. He purposes visiting Kilkenny. His praying I very much admire.

"Mrs. ——, a lady of consequence here, is, in my mind, a true Christian. She and all her family are deeply impressed with a due sense of religion, and their lives are regulated by it. They have completely sacrificed this world and its pleasures, and live for no other purpose than promoting the design of the Gospel, and obtaining their own salvation.

"At Mr. ——'s I have met with a variety of zealous Christians; but they seem, in general, to be actuated with a more earnest desire of making proselytes to their particular tenets than of propagating the true faith. Would to

God we were all actuated with an equal spirit of piety and love of his name."

At this period, and indeed all through his life, Mr. Roe was an early riser. His diary often mentions his having risen so early as half-past four; but five seems to have been his most usual time for rising in summer, and an hour later in winter. These early hours were dedicated to prayer and study; and thus he acquired that spiritual wisdom, and holy zeal, and lively hope, which characterized him through life, and carried him onward through many toils and difficulties. This habit of early rising was continued all through life; and indeed without it it would have been impossible for one who became so oppressed with business, and so engaged in epistolary correspondence, to have kept on his course steadily and consistently. One who at that time filled a subordinate situation in an establishment in the neighbourhood of Kilkenny, has told the writer, that very frequently Mr. Roe visited him at six o'clock in the morning, to assist him in his work, and to help him in acquiring a proper habit, both of teaching and of ruling the boys committed to his care.

CHAPTER III.

RISE AND PROGRESS OF THE OSSORY CLERICAL ASSOCIATION—UTILITY OF CLERICAL INTERCOURSE—LETTER ON THIS SUBJECT FROM THE BISHOP OF OSSORY IN 1795—RISE OF THE OSSORY CLERICAL ASSOCIATION—RULES OF THE ASSOCIATION—COUNTENANCED AND ENCOURAGED BY BISHOP HAMILTON—VARIOUS TOPICS OF CONVERSATION AND DEBATE—ALARMING ILLNESS AND DEATH OF BISHOP HAMILTON—GLOOMY ANTICIPATIONS—PROVOST KEARNEY APPOINTED TO THE BISHOPRICK OF OSSORY—DOES NOT SANCTION THE CLERICAL ASSOCIATION—A DEPUTATION WAITS ON THE BISHOP—THE RESULT.

"IRON sharpeneth iron, so a man sharpeneth the countenance of his friend," is a truth by no men more frequently experienced than by the ministers of the Gospel—the stewards of the mysteries of Christ. And, perhaps, few or none have ever been distinguished as active and useful clergymen, and as shining lights in their day and generation, who have not had their zeal warmed, their usefulness increased, and their light made more brilliant and more steady, by intercourse with those who are labouring in the same cause with themselves. We would not wish to say one word which could by any means be wrested into even the semblance of a depreciation of the *duties* of the study. On the contrary, we fully and firmly believe that these duties are most necessary to be attended to; and particularly at present, when the spirit of the times is one of reading, and often of such reading as requires to be kept in check by the superior information and sounder principles of the shepherds of the flock of Christ. But there is information, there is knowledge, which cannot be attained to in the study; and of which it is absolutely necessary that the cleric should be possessed, if he would desire to be ex-

tensively useful—the knowledge of man—the knowledge of the human heart.*

Besides this, men who seek their information altogether in the study, having there none to contradict them with that pertinacity and determination experienced in *viva voce* discussion, are apt to become dogmatic; and to fall into narrow-mindedness, and a vicious habit of looking at but one side of the picture. Are they Arminians? they wonder how any one with a reverence for the character of God can be a Calvinist. Are they Calvinists? they are equally astonished how a reader of the Bible can be an Arminian: and, to whichever side they belong, they too often and hastily conclude that there is no resting-place between the extreme points of these two systems. But when they mix with their fellows—when they meet with men who have perhaps weighed these matters with as much care, and anxiety, and prayer, as themselves—they often find that there are arguments on either side of which they never dreamt; reasons of which they never heard; interpretations, old in the church but yet quite new to them: and thus they become humbled, their sharp edges are worn off by intercourse with others, and they are rendered more diffident of themselves, and more tolerant of others.

By intercourse with their fellow-labourers, clergymen also acquire more knowledge of men, and of human nature. Clergymen who are really anxious about their professional duties, seldom meet without speaking on parochial topics, without asking and giving advice on these subjects. Thus cases of every description, exhibiting the manifold

* It is not sufficient that the physician knows the value of the drugs of the pharmacopeia, he must also be acquainted with the nature of the malady which is to be overcome. We have a specific; but can we apply it skilfully, unless we first study the diseases of our patients?

workings of the human heart, are continually brought under their notice, and, as it were, pass under their eyes; and each gathers wisdom and experience from the experience and wisdom of the other.

For these as well as for other reasons, meetings of the clergy for the reading of Holy Scripture and conversation on various points connected with the due discharge of their honourable and important office, have been for some years extremely popular among many (and certainly not the least active) of the clergy of the national Church. We are aware that by some these meetings have been looked upon with a jealous eye, and regarded as little else than hot-beds of dissent;* but we are also aware that a large and an increasing number have formed a far different opinion respecting them—an opinion not merely based upon theory, but also established upon experience; and look upon them as safety-valves, where the over-heated zeal of the young is cooled by the matured wisdom of the old; and dissenting principles are counteracted by the exhibition of the sounder principles of the church. That Mr. Roe was a warm and attached admirer of Clerical Meetings is well known to all who had the privilege of his acquaintance; and as he bore no small share in forming that which has now existed for more than forty years in the diocese of Ossory, and has generally been held either in Kilkenny or not more than ten miles distant from it, it may be advisable in this place to enter upon some detail respecting its origin and proceedings.

Some years before the establishment of the Clerical Asso-

* That some few clergymen who attended the clerical meeting afterwards became dissenters, is no more an argument against clerical meetings than it is against the church itself. The *post quod* ought to be carefully distinguished from the *propter quod*.

ciation of Ossory, the probable utility of assembling his clergy for the purpose of studying the Scriptures together, suggested itself to the mind of the then Bishop of the diocese, a Prelate of whom the Right Reverend historian* of the Church of Ireland, says—"Episcopal vigilance at the period with which we are now conversant, and an earnestness in prompting his clergy to professional exertions, seem to have especially characterized Bishop O'Beirne." Acting upon his convictions, the Bishop took steps toward the carrying out his object. He addressed a circular to his clergy, and invited their attendance at his projected meetings, in the following terms:—

"Ossory House, December 1st, 1795.

"Rev. Sir—I have to communicate to you a wish which I have *very much at heart*. It is that the clergy of Kilkenny and of the neighbourhood, within no inconvenient distance, should meet at stated times, for the purpose of improving each other in the knowledge of the Sacred Scriptures, and in other studies connected with our ministry.

"I am persuaded that your attachment to your profession, and your desire of seeing a succession of ministers, properly instructed and qualified for the discharge of its important duties, secured to the diocese, will of themselves point out to you the utility of such meetings; and that it will require no exhortations of mine to induce you to assist at them.

"Each will contribute his part, as well from his reading as from his experience, to the general improvement; and besides the advantages which I shall reap in this view from

* The present Lord Bishop of Down, Connor, and Dromore. See his History of the Church in Ireland, vol. ii. p. 779.

such communications, I shall have great pleasure in the more frequent opportunities they will afford me of seeing so many of my respectable brethren.

"I therefore hope for the satisfaction of seeing you at the Cathedral Library, on Thursday the 21st of January next, and that you will favour me with your company at dinner on that day.

"I am, Rev. Sir, your faithful and humble servant,

"T. L. OSSORY.

PLAN OF THE MEETING.

"To interpret and explain the New Testament, beginning by the Gospel of St. Matthew, and going through four chapters at least, at each meeting.

"Each person to come prepared to expound the original Greek, and acquainted with such commentaries as he can procure, according to his convenience and means.

"The explanation to be followed by a lecture on the chapter that shall have been expounded; which lecture the Bishop is to prepare.

"To conclude with an inquiry into the principal events, and the principal agents of the several ages of the church, beginning by the first age.

"The meeting to be held in the Cathedral Library (which is open for the convenience of those who wish to consult whatever books may be found there proper for the occasion) and to dine with the Bishop."*

* The above letter and rules are copied from the original sent to the Rev. Edward Pidgeon. The conclusion of the letter and the signature are in the Bishop's own hand. Mr. Roe has written on the outside—"Copied and sent to *The Christian Guardian*."

The meetings thus originated seem to have been well attended by those who resided either in Kilkenny, or within "no inconvenient distance." One* who was then a curate in the diocese, and an attendant at the meetings, says—"I well remember Dr. O'Beirne, Bishop of Ossory, presiding at Greek Scripture readings at the library. When the meetings commenced I cannot recollect, but they continued during Bishop O'Beirne's stay in Ossory. He always commented on the portions translated, and in an eloquent manner. I remember his anxiety to engage the attention of his clergy to their qualification and duties; and his prediction of the dangers awaiting their order."

Bishop O'Beirne was translated to the see of Meath in the year 1798, and with his removal from Ossory the meetings which he originated came to an end. We do not mean to say that any connection can be traced between these meetings and the Clerical Association subsequently established; but it surely must be interesting to those concerned in such matters, and indeed to all who may be anxious about vital religion in the church, to state, that such an attempt was made, and that too by a member of the episcopal order, long before the spread of what for distinction's sake are called evangelical views.†

The earliest notice found in Mr. Roe's papers of any thing leading to the formation of the present Clerical Meeting (which was at the first called the Clerical Association) occurs in his diary under date of June 9, 1800, and is to

* The Rev. Francis Lodge, Rector of Rathsaran, diocese of Ossory.

† It may perhaps lessen the dislike which some persons still feel to such meetings, to find that a Bishop, who was certainly not what is called a low churchman, could voluntarily originate them.

this effect—"Went with Hamilton to the country—conversed with him a great deal on the ministry—the necessity of opening a correspondence between some zealous supporters of religion, and acquainting one another with their success, and the different means used to attain such and such ends." In the next month the visitation of the diocese was held; and there circumstances occurred which led ultimately to the formation of the society, and which are best told in the following account furnished by a principal actor in the business:—

"In 1800, at the visitation I sat by Dr. Hamilton.* He had distributed a tract in the morning which I looked at before dinner, and saw that the views in it were false. I sat by him at dinner in order to speak to him about it. He got very anxious about my remarks; and immediately after dinner we adjourned to the garden, where we remained until after ten o'clock speaking on Gospel truth. He was very much affected, and begged of me to write him my remarks on the errors of the tract: and I accordingly wrote him a series of letters which he showed to some of the clergy, and also to some serious laymen of Dublin—one of whom got several copies printed, which were distributed to friends."

Soon after this Mr. Roe writes—"Sept. 18th. Spent nearly the whole of this day with Hamilton, Ker, and Shaw; and formed a society for communicating Christian knowledge, and promoting practical Christianity." The affairs of the society thus formed were to have been carried on in writing, as appears from a copy of the rules in my possession; but few were found who cared to enter heartily

* The late Rev. Hans Hamilton, D.D. Rector of Knocktopher.

into the business; and when gloominess shrouded their prospects, one of those so-called chances which ofttimes lead to such important results occurred, and put matters into quite a different train. The Rev. Hans Hamilton and another clergyman attended a meeting which was held some miles from Kilkenny for agricultural purposes; and when returning home, "it struck them, that if meetings of farmers promoted improvement in farming, would not meetings of clergymen promote improvement in their more important husbandry?"* The idea was followed up, and the more important result is thus detailed by Mr. Roe:—"Nov. 25th—Had a vast deal of conversation with Hamilton and Ker on the duties of clergymen. Agreed on the expediency of having a monthly meeting of the clergy of the diocese, for the purpose of talking over our ministerial concerns, and going to church at St. Mary's. We purpose meeting on Friday week; and after that to have a sermon each meeting by a regularly appointed preacher. Mr. Pidgeon begins. We have also thought it advisable to publish the sermons."

"Friday, December 5th.—This day I had a meeting of clergy at my room; viz.—Hamilton, Pidgeon, Shaw, Ker, Carr, Robinson, and Palmer. We agreed upon having a monthly meeting the first Friday† in each month for the purpose of talking over our duties, the means employed by each for the accomplishment of any particular object, and to animate each other to vigorous exertion and perseverance." This was the first meeting of the society, and therefore

* Related by Rev. Hans Caulfield, who was, as is believed, the companion of Mr. Hamilton on this occasion.

† The meeting was subsequently changed to the first Wednesday in the month.

affords the fittest opportunity for giving the rules and regulations agreed to by the clergy.*

"We, the undersigned clergymen of the Established Church, impressed with a deep sense of the nature and importance of the MINISTERIAL OFFICE, and earnestly desirous to improve ourselves in that knowledge which is so necessary to the attainment of the great ends of our holy profession, and to preserve in our minds a constant and habitual attention to its duties, have resolved, with the divine assistance, to form ourselves into a SOCIETY for these purposes; and in order thereto

"Resolved, first—That we will meet at Kilkenny on the first Friday of every month, and attend divine service.

"Resolved, secondly—That an appropriate sermon shall be preached by one of our members, chosen in regular succession.

"Resolved, thirdly—That immediately after divine service, we shall retire to the vestry room, and proceed to the discussion of such subjects as shall have been fixed by the president, at the former meeting. That our discussions shall be confined to the great and fundamental doctrines of Christianity, as contained in the ARTICLES, HOMILIES, and LITURGY of our CHURCH, and the works of such pious and Christian writers as have adhered to those landmarks of our religion, established by the wisdom of our venerable REFORMERS; and that all speculative points, not necessary to our wisdom and salvation, be avoided.

"Resolved, fourthly—That we communicate to each

* These rules are copied from the original book, entitled—"Minutes of the Clerical Association of the diocese of Ossory, instituted December 5th, 1800, under the patronage of Dr. Hugh Hamilton, Lord Bishop of Ossory."

other the means which we have found most conducive to the successful discharge of our ministry, and whatever else may appear to us in any manner calculated to advance the interests of religion; and in order to remind us of the solemn nature of the office we have undertaken, that the ordination service be occasionally read by the president, who shall open and close the meeting with PRAYER.

"Resolved, fifthly—That our meetings be open to all our brethren of the Established Church, who may wish to attend.*

"Resolved, sixthly—That we occasionally communicate, by our secretary, with 'The Association for discountenancing Vice, and promoting the practice of Religion and Virtue,' and with societies similar to our own in other parts of the kingdom, for mutual improvement and advantage.

"Edward Pidgeon.
James A. Ker.
George Carr.
Hans Caulfield.
Henry Irwin.
C. M. Doyle.
Thomas Maunsell.
B. Duncan.
M. D. Madden.
Joseph Townsend.
Henry Flood.
George Watters.
Hans Hamilton.
Robert Shaw.
Peter Roe.
John Robinson.
Samuel Downing.
Samuel Thos. Roberts.
Edward Price.
Thomas M. Vigors.
Edward Carr.
Michael Goslin.
William Napper."

* This rule was extensively acted on. The following passage from a letter from Mr. Roe to Mr. Pidgeon, dated March 9, 1805, relating to one who was afterwards a member of the Episcopal bench, may interest:—"As I know you will be anxious to hear about our meeting, I write these few lines. . . . We had thirteen: three from the diocese of Cashel, who came with Hamilton. Jebb was one of them, who seems to have clear views. He joined a good deal in conversation and spoke most judiciously, and seemed greatly to like the meeting." It will be seen in a future chapter, that Mr. Jebb did not continue of this mind.

The society thus formed was not only countenanced but patronised by the Bishop of the diocese. One of the most active and influential persons engaged in the formation of it, was the Rev. Hans Hamilton, the Bishop's son, then prebendary of Kilmanagh: and an original member states, that the sermons preached were, "by Bishop Hamilton's desire, sent to him for his perusal." It appears also, that Bishop Hamilton continued to patronise the society to his death; and once, at least, at the meeting held in October, 1802, he was present in church, and afterwards sat some time with the clergy in the vestry-room. It is necessary to remind the reader of these particulars, as it has sometimes been asserted very strongly, that this meeting was anti-episcopal in its very origin. That, in after times, the succeeding Bishop did not yield to it that fostering care and patronage which it received from Bishop Hamilton—yea, that he decidedly opposed it—is acknowledged; but the wisdom and prudence of such opposition—made too, as would appear, without examination or inquiry—to a society of Clergymen originally patronised by his predecessor, and who, as we have seen, had also the practice of a former Bishop of the See to plead in defence of their meetings, is rather difficult to be comprehended.

That Mr. Roe entered heartily into the proceedings of the newly formed Association, may be easily and readily conceived. Let us hear what he himself says on the subject, in a letter to his father.

"On last Friday, we had a meeting of the clergy in and about this city, and formed a resolution of meeting on the first Friday of each month, for the purpose of talking over our duties, the success of our ministry, and the means

found most effectual in reforming the people. We are to meet and go to church at St. Mary's, and have a sermon preached on the occasion. I feel that very important advantages will, under the divine blessing, be derived from those meetings: they will keep us alive to our duty, and will rouse the indolent to action.

"Friday, January 2d, 1801.—Preached before the monthly meeting of clergy—Hamilton, Shaw, Irwin, Ker, Roberts, Robinson, Palmer, Alexander Hamilton, Caulfield, and Doyle. The congregation not so good as might have been expected. We conversed chiefly on the ministry, and compared the lukewarmness of ministers with the zeal and boldness which marked the character of Paul. We read over and commented upon those parts of Ezekiel which state the awful responsibility of the clergy. We had really a very profitable day.

"Friday, April 10th.—Monthly meetings of clergy—Hamilton, Ker, Carr, Roberts, Palmer, Pidgeon, Robinson, Shaw, Doyle. Shaw preached from 'Whether we live we live unto the Lord,' &c. We agreed to read the homilies of our church, and the ordination service."

Having entered upon the subject of the Clerical Association, it may, perhaps, be as well to continue its history, at least to the time of the death of Bishop Hamilton, its early patron and steady friend. And this we are enabled to do, having access both to the minutes book of the society, as also to a record of the business transacted at some of the meetings, found among Mr. Roe's papers, but not in his handwriting. The extracts from the minutes book are marked M. B.; those from the other manuscript, MS.

M.B., "October 7th, 1801.—Read third part of sermon

on faith, in the Homilies; and first part of 'Works annexed to faith.' A conversation took place about the nature of living faith, and our works being acceptable to God, through faith alone, and through our High Priest, Christ: but being imperfect in themselves. Faith the foundation of works, so that faith must be the first.

M.B. "March 5th, 1802. — The ordination service was read; during the reading, each passage afforded much conversation—

"1st.—On the necessity of the godly conversation of clergymen; and the great danger of destroying out of the pulpit, the effect of the truths we enforced in it, by inconsistency, &c. &c.

"2nd.—On the nature of the call we trust we felt to enter the ministry—the opinion respecting it in the present day, and the nature and operation of grace on the soul with respect to it.

"3d.—On the necessity of reading and studying the Scriptures, which we so solemnly promise to do; and with which, if we are not well acquainted, we can never teach with effect.

"4th.—Necessity of teaching from house to house; of knowing the dispositions, habits, and manners of our parishioners, that we may be able to speak a word in season, and second our public by our private teaching.

"5th.—Necessity of inculcating love towards each other among our parishioners, inducing them to introduce religious subjects into their conversation for their mutual edification, and to be particularly attentive to private prayer."

M.B. "September 1st, 1802.—The ordination service for Priests was this day read. Part of Bishop Beveridge

on the articles read. Conversation took place on the necessity of preaching 'Christ and him crucified;' and the impossibility of sinners being brought to repentance by any other doctrine."

M.B. "October 6th, 1802.—Had a long conversation upon the advantages arising from Prayer-meetings in awakening the unconcerned, and in building up in 'our most holy faith,' those who have begun to see the value of salvation. Several testimonies were borne to the excellent effects produced by them in all those parishes where they have been adopted; and it is the opinion of this Association that speedy and effectual means ought to be used, to introduce and establish Prayer-meetings in our respective parishes; and also to insist on the great necessity of family prayer, and the expediency of adopting it universally.

"It having appeared that much good has been done by the tracts lately disseminated, and that the people at large have been very desirous to obtain them,

"It was resolved—That a subscription be entered into this day of a shilling a month from each member of this Association, for the purpose of distributing tracts in those places where the people do not hear the Gospel; and that our own parishes be supplied independently of this fund."

M.B. "June 1st, 1803.—That the Secretary do wait on the Lord Bishop of Ossory with the account of our proceedings during his Lordship's absence from the diocese; and submit to his Lordship the expediency of publishing a copy of the resolutions* of our Association, signed by its members, in order to obviate any misconception as to its plan or object."

* The Bishop approved of this resolution, which was accordingly carried into effect, as appears by entry in M.B. October 5th, 1803.

M.B. "July 6th, 1803.—Resolved—That with the approbation of the Lord Bishop of Ossory, a Sermon be preached at St. Mary's church every Wednesday evening, upon the situation of this kingdom, and the necessity of a speedy repentance in every class of society, as the only means of averting the judgments which now seem thickening around us."

M.B. "September 7th, 1803.—Upon considering the question* concerning popery, the following appear to us to be amongst the principal causes of its growth in this kingdom, viz:—

"1st.—Want of education among the lower classes, and consequent inability to read.

"2nd.—Want of dissemination of the Scriptures.

"3d.—Want of knowledge, and particularly of religious knowledge in the parish schoolmasters, and the masters and ushers of charter schools.

"4th.—Intermarriage of Protestants and Papists.

"5th.—Absence of the gentry and nobility from their estates.

"6th.—The false liberality of some, and the shameful fear of others, which influence them to countenance the papists, and give no encouragement to Protestants.

"7th.—The great zeal and activity of the papists in making proselytes; their kindness to those who are proselyted; and their encouraging and seconding the efforts of all who oppose Protestantism: and on the other hand, the great apathy of Protestants either in defending the doctrines of their own church, or exposing the errors of the Romish.

* This question had been proposed at the previous meeting in August.

"8th.—Neglect of the clergy in privately visiting and instructing from house to house the poor Protestants, and showing them the errors of popery, and the delusive arts of papists.

"9th.—Neglect of preaching against the doctrines of the Romish church.

"10th.—Non-residence of the clergy, and want of churches.

"11th.—Neglect of family religion in Protestant houses, both among clergy and laity.

"12th.—Preaching the popish doctrine of 'Justification by works,' instead of the doctrine of Scripture, and the Established Church, 'Justification by faith.'"

MS. "October 5th, 1803.—After prayers, the ordination service was read, when there were some excellent remarks made on the responsibility of a clergyman for the soul of every individual Protestant in his parish; the necessity of seeking them out personally, and inquiring into their spiritual state, hopes, &c.; and of continually looking into our lists of the individuals, lest any of them should be neglected from obscurity, &c.; ever remembering that our charge is an individual one, as well as a general one—Ezekiel xxxiii. 6.

"Likewise we had some conversation about the obligation of speaking to papists and dissenters: when it was allowed that they should be spoken to whenever there was an opportunity, particularly dissenters.

"This led on to a long conversation on the prevalence of dissent at the present day. It appeared that the consequence of men forming themselves into societies, either under Calvinistic or Arminian teachers, or attaching themselves to them for the sake of spiritual communion or instruction, was, that in time they were led on to luke-warmness

to the establishment, liturgy, &c., although the intention at first was pure, and without the smallest suspicion of the consequences. For this reason, the Methodist Societies in England were dissenting fast, and likely to be all soon separated; and there was reason, from experience and appearances, to suspect that it would be the case in Ireland in some time.

"Pride and the spirit of independence work so imperceptibly in men; and there is such a desire to get rid of submission to constituted authorities, who may check the varieties in which we wish our love for spiritual novelty to be gratified; and such a wish to have some independent authority in our societies, which, as it were, makes them corporate and of importance; and such an inclination to disregard a liturgy, while we can be pleased with extempore prayer; and such a dislike to remain so single in the dead society of the establishment, wherever, through a worldly clergyman, the people have lost spiritual life (which is charged on the establishment from supposed radical error in its principles and discipline, forgetting the failure of spirituality even in the best-ordered dissenting societies, from the deadness of the ministers)—all these causes, together and separately, lead on to the spirit of dissenting, and bid fair to distract the church of Christ very much. For this cause, it is advisable that every clergyman should be well instructed in the principles of the discipline of the establishment from the best works, especially from Hooker's Ecclesiastical Polity." . . .

MS. "Nov. 2nd, 1803.—We then entered upon the old question of '*sinless perfection*,' and it was given up by all. Sin was defined as a transgression of the spiritual law; and every shortcoming of complete supreme love to God

or man for any instant, was allowed to be sin. However, again we agreed, that a child of God, or a converted man, will not willingly commit any known transgression of the law, or willingly live in any known sin; but will resist every motion of it in his members, and as he grows in grace, will get the dominion more and more over sin.

"We then entered on a conversation, as to how far the law hath power over a believer. It was allowed, that when a man was accepted in Christ, through faith, he was no longer under the curse, or condemning power of the law, which, before his acceptance, cursed him for every mental shortcoming as well as actual transgression, and left no place for repentance, saying—do this and you shall live; do it not, and you shall die. When accepted, he is under a continued act of grace and pardon; the sanctions of the law have nothing to do with him, although the precepts of the law are to be his guide in his walk of holiness: and in consequence of his conversion, it is written upon his heart, made his delight, and of course, to fulfil it is no bondage, therefore it is a law of liberty."

M.B. "May 2nd, 1804.—Had a long conversation on the nature and importance of Missions to the Heathen: and were much gratified at the unprecedented exertions now making to enlighten them, and to bring to them the glad tidings of great joy. Having fully agreed as to the Christian's duty of contributing in every possible way towards their increase and success, it was ordered—

"That the names of those of our members, and all others who might be disposed to contribute, and thus to aid this work, be returned forthwith by the Secretary, to the Rev. Josiah Pratt, Secretary to the London Society for carrying on Missions among the Heathen, a society

formed in the year 1801, and since conducted by several clergy and members of the Established Church.

"Some conversation took place on the expediency of forming a 'Bible and Religious Tract Society,' to be supported by annual subscriptions," &c.

M.B. "August 1st, 1804.—The subject of lecturing* occupied nearly the whole of our time this day; and the conversation which took place was truly profitable and instructive. All agreed as to the expediency of teaching the people by this mode; and those who had already tried it, bore the strongest and fullest testimony to its utility. It seemed to be the general opinion, that the best method of lecturing was, to go regularly through the Bible, as the people would thus be stirred up to read it; and many passages, at present but little understood, would be cleared up. It was also concurred in, that if a minister assembles his people only on the Sabbath day, he cannot be heartily engaged in his Master's work; and that a minister is at all times to consult the welfare of his flock, and not his own ease or comfort."

M.B. "September 5th, 1804.—The doctrine of *imputed righteousness*† was examined by Scripture, the articles, and homilies, and from them it appeared to be the doctrine of the Church of England, and the great foundation of a sinner's hope, that, 'as by the disobedience of one, many were made sinners, so by the obedience of one, might many be made righteous;' and that where the righteousness of Christ was imputed, holy desires, good councils, and just works must proceed."

* This subject was proposed at a former meeting.

† The subject of "the imputed righteousness of Christ—what is the Scripture doctrine?" was proposed at the meeting held July 4, 1804, so that the members had two months to consider it.

M.B. "February 5th, 1805.—Spoke principally this day upon the evils arising from the very great decay in the discipline of the Established Church; and concurred in heartily wishing that it might be again restored."*

Many more extracts might be added; but it is, perhaps, more to be feared, that what have been given, may be thought too many, than to be hoped that they will be thought too few. Such, and so many as they are, they give a faithful account of the principal matters and subjects brought before the Clerical Association at their several meetings; and serve to show, that lack of affectionate regard for the Church was not justly chargeable on the members. A few lines furnished by the present respected minister of Sandford Church, (whose name appears among the original members of the society,) will, doubtless, be received with pleasure. He says—"All that I distinctly recollect is, that I was invited to pass a day or two at the palace, in 1800, and that the rules of the Clerical Association were moulded into form on that occasion. . . . . With regard to those who first met together, I believe there were no two of us who agreed in our religious views. Shaw alone held clear evangelical views. Roe, next to him, had most seriousness of mind; both he and C—— were low Arminians, with methodistic tendencies. Hans Hamilton had much scriptural knowledge and sincerity of purpose. But though our opinions were so discordant, our youthful minds so unsubdued, our enmity to the righteousness of God so strong, with not a little vanity and confidence in

* All the entries in the minute book, which are given above, are in Mr. Roe's handwriting, and signed by him as secretary, except that of March 5, 1802.

our own judgments, yet, amidst such a conflict of religious sentiments, maintained occasionally with great ardour, I never remember an unpleasant feeling to rest on our minds for five minutes. To this day, when the idea of brotherly love comes before my imagination, it is always connected with, and embodied in, the Ossory Clerical Association. We were mercifully kept for years in a degree of unselfish cordial affection, unknown to this generation; at least, I have never since witnessed any thing at all to be compared to it."

But an event was at hand which was materially to change the aspect of the Clerical Association; and the approach of which was beheld with feelings of deep and sincere sorrow. Bishop Hamilton, under whose episcopal roof the rules of this society had been moulded into form, was taken ill at the beginning of the winter of 1805; and considering his age and infirmities, it was much to be feared that the termination would be fatal. "For some days," writes Mr. Roe, "we have been in much alarm about our good Bishop; he has had a severe feverish attack, is still labouring under it, and I fear is not out of danger. Should the Lord remove him, our trials would, in all human probability, then begin.* But we have no reason to fear; the church, the spiritual church will be

* That the apprehensions here expressed were not altogether groundless, may appear from the following facts mentioned in Mr. Roe's letters:— "October 5, 1804.—Your friend the Bishop of —— has showed the most decided hostility to us in this quarter; he peremptorily commanded two of his clergy not to come to our association;" but it appears that this prelate afterwards became altered in his opinions, from a conversation with the Bishop of Ossory. From another letter, we learn that a clergyman was refused admittance into another Irish diocese, because he had attended the Ossory Clerical Association. We believe that the episcopal mind has undergone a great change on this subject.

supported and protected. The chaff will not stand the storm, and we all want to have our grace put to the test." A few days after, (December 1, 1805,) in a letter written from the Palace, he says—"We are about to lose our valuable and excellent Bishop. He is getting weaker and weaker . . . . I was here all night, and had three favourable opportunities of speaking to, and praying with him." And again the following day he writes thus:—

"December, 2d, 1805.—Last night, at twelve o'clock, our good Bishop breathed his last. After I wrote yesterday, he had a lucid interval for a considerable time, in which he was perfectly collected; spoke to all his family; thanked God for all the blessings of a long and peaceful life, and expressed his full dependance on the Redeemer for his pardon and acceptance. The truths of the Gospel afforded him unspeakable peace and comfort; and shed a lustre over his departure, which makes those who loved him rejoice and not mourn.

This excellent Prelate was buried at the Cathedral Church of St. Canice the following Wednesday, which happened to be the day of the monthly meeting of the Clerical Association. Sadness seems to have overspread the hearts of all present, as is testified by the following entry made in the minute book:—'This morning, the remains of our highly revered and venerable Bishop were interred, and we found ourselves little inclined to discuss any question, or to transact any business; but, in the sincere grief we felt for our very great loss, we could not avoid reflecting, with peculiar satisfaction, upon the steady and uniform support we had received from him in our exertions in the ministry; and that the providence of God so long spared him in his ex-

alted situation, and gave us so many opportunities of profiting by his counsel and advice."

The members of the Clerical Association were now in a situation of no small difficulty. They were well aware that though they had been favoured, encouraged, and patronised by their late Diocesan, (and though the great principle of Clerical Meetings had been advanced and acted upon by his predecessor,) yet it by no means followed, that the next occupant of the See would regard their proceedings in the same light, or with the same favour. They knew, too, that some of the Prelates were decidedly opposed to such meetings, and they knew not what might be the mind of their next Diocesan on the subject. They determined, therefore, to act prudently, cautiously, respectfully, and yet decidedly—not to make a show of battle, nor yet to act with timidity or cowardice. But this whole affair has been so well described by Mr. Roe in letters to his father, that it seems to the writer better to give the story in his words, rather than to describe it himself.

"December 14th, 1805.—Your observations are true, and deserve attention; and I trust, that while we are determined to hold and profess the truth, and not to be ashamed of the Gospel of Christ, we shall act with meekness, prudence, and humility. We can easily trace the hand, and perceive the love of God in so long sparing our late good Bishop. We have acted a long time together—we know each other's mind—we see more clearly the doctrines of the Bible—and we can prove, both by our lives and preaching, that we are members of no visible church but the Church of England. It is proved incontestably that we have no claim to the names of Methodist or Calvinist, so unwarrantably bestowed upon us."

"December 21st.—A deputation from the association will wait upon the new Bishop,* to request his patronage, to obviate misconceptions, &c., and to endeavour to show him that we are steady supporters of the establishment. We wish to be very firm, but mild and temperate; and to press nothing but what we deem essential.

"September 5th, 1806.—On Tuesday morning, Caulfield and Irwin waited on the bishop with our address, and a copy of our resolutions. He seemed greatly amazed. . . He professed great attachment to us as individuals, but he never could approve of, or sanction our Association; and dwelt upon the hackneyed objections of 'setting ourselves up—censuring others of our brethren—causing division in the church—obtaining great influence on account of our union.' C. and I. endeavoured to expostulate; and stated that our meeting was open. 'Yes; but it is a meeting.' That it has existed six years. 'I am sorry for it.' He plainly and positively said he could not sanction it. He was then asked would he prohibit us from meeting; to this he answered, he could not say that. We have asked him for his sanction and support, and he at once refused both. It was then our subject of deliberation, whether by another deputation we should bring him to say 'no;' or meet on still till he should issue his prohibition. We have been unanimous in the adoption of the latter opinion; and with the blessing of God, shall meet as usual on the first Wednesday in October. Things are now coming to a crisis. The eyes of the whole diocese are upon us; and if we were to betray indecision or fear of man, all our past profession would be regarded as hypocrisy. In the Kil-

* Rev. John Kearney, Provost of T.C.D. He died in 1813.

kenny club hunt there are *eight* clergymen, and yet this association is not reprobated.

"October 2nd, 1806.—The bishop has not objected to our doctrine, but to a *public meeting*. Yesterday we had many hours' deliberation at Mr. Pidgeon's, and sent Shaw and Caulfield to the Bishop, to know whether he meant to prohibit us by an episcopal mandate; and to state that our situation was a very trying one, as we had to preserve a good conscience in the sight of God—to preserve consistency of conduct in the eyes of the religious and irreligious world; and, at the same time, to yield obedience in many things to him as our Bishop. He received them most kindly; but did not say he would prohibit us, as he mentioned this would be to set himself up as a butt for calumny, &c. He requested us not to push him on this point; that he had no objection to our private meetings as often as we pleased; that he entertained the highest respect for us all; that if we were like others we would have set the diocese in a flame and excited great commotion; and that he could not but approve of our prudence and coolness. He said much more in the same strain, and seemed greatly alarmed lest we might press him; for, however unpleasant our meeting might be, I do not see any legal ground he could have for dissolving it. I trust we have shown firmness and consistency, without pertinacity; and, perhaps, if the truth were known, he respects us more than the tale-bearers that are about him. Our Association now stands, I trust, upon firmer ground than ever. We purpose meeting every month at each other's houses, viz.—Kilkenny, Caulfield's, Hamilton's, Irwin's, Roberts's, &c. We shall be more select: and that blessing which was so long confined to this city will now be ex-

tended to many other places. We had but one mind on the business, and have been brought through without sacrificing one jot of either principle or practice, except the public meeting."

The plan mentioned in the latter part of the above extract continued to be acted upon for many years. The meetings were held at various places, as occasion required, but principally at Vicarsfield, the Glebe-house of the late Rev. Hans Hamilton, incumbent of Knocktopher. The usual routine was, to meet to dinner on Wednesday, and separate after breakfast on Friday. After the calamitous tithe affray of Carrickshock, in 1831, Dr. Hamilton left his glebe never to return; and since that time, the meetings have been held in the city of Kilkenny, first at a private house, and now in the Church-of-England Society-house, erected within a few years by the unwearied exertions of the valued subject of this memoir. Other meetings of a like kind have also sprung up around; and those who have had the longest experience in the working of these societies will be the most forward to defend them against their opponents. It would appear too, that while the clergy of Ossory were thus meeting for the promoting of vital and personal religion, and the acquirement of ministerial knowledge and experience, their brethren in other parts were intent upon the same subject. Letters found among Mr. Roe's papers, speak of an early attempt of the kind made in the south-west of Ireland, but which does not appear to have succeeded; and in a northern diocese, a flourishing Clerical Meeting was for many years carried on, under the active superintendence of the late venerable Mr. Mathias. These, combined with other causes, doubtless contributed in no small degree to the revival of the spirit of true and vital

religion, and to the exalting the church to that position which makes her at once the object most dreaded and most hated by her enemies.

That Mr. Roe continued a steady friend to such meetings is proved by the following entry in his journal, of the date, December 3rd, 1830—"It is very gratifying to witness the increase of these meetings. They have proved eminently universally useful in checking intemperate zeal, in correcting erroneous views, and in promoting unity and love. Yesterday I attended our thirtieth anniversary at Hamilton's, Vicarsfield, and met ten of my clerical brethren. What hath God wrought since the day of our first meeting. Oh! what cause of thankfulness have we, that our faces have been kept Heavenward; that we have been preserved from foul blots upon our character and conduct; and that we have been employed as instruments of good to our fellow-men. Oh! that we may ever possess a self-abased spirit; and be kept to the end walking humbly before God."

CHAPTER IV.

Comprising the years 1801 *to* 1804, *inclusive.*

SINLESS PERFECTION ABANDONED BY MR. ROE—NOT FOND OF SYSTEMATIZING —NEW YEAR'S DAY 1801—CONFIRMATION—ACTIVITY AND ZEAL—LETTER TO A FRIEND, ON STATE OF RELIGION IN KILKENNY—PAPER ON THE CHRISTIAN MINISTRY—LETTERS TO HIS FATHER AND MOTHER ON ENTHUSIASM, INNOCENT AMUSEMENTS, ETC.—PREACHES A CHARITY SERMON IN ST. THOMAS' CHURCH, DUBLIN—CALVINISM—MR. WALKER—TRAMORE—LETTERS TO HIS FATHER—VISITS DUBLIN—MEETINGS OF YOUNG PEOPLE—WEEKLY PROCEEDINGS—ITINERATING—GARRISON CHAPLAIN—TOUR—PREACHES IN DUBLIN—LETTER TO MR. PIDGEON—JUSTIFICATION—LETTERS FROM REV. DR. STOPFORD.

It is time to return from our long digression, and again fix our attention on the proceedings of the immediate subject of this work. Not that the sketch contained in the last chapter is to be viewed as unconnected with Mr. Roe; for there is every reason to suppose, that, as he took a lively interest in the proceedings of the Clerical Association of Ossory, so he derived much advantage from the intercourse which he there enjoyed with his clerical brethren. One who knew him well has described him as having been, at this time, "a low Arminian, with Methodistic tendencies;" and it may be attributed, in a great degree, to the meetings of the clergy, that he afterwards adopted views more consonant with Scripture and the formularies of the church. The reader will, doubtless, recollect, that an extract in the former chapter states, that so late as November, 1803, the question of "*sinless perfection*"*—one peculiarly methodistic, and one which as it is called in the extract "*the old*

* See page 85, &c.

*question** of sinless perfection"—was most likely often before them, was discussed, and "was given up by *all*:" and that it was agreed by them, that every shortcoming of complete, supreme love to God or man for *any instant*, was sin. And it may also here collected, as exhibiting incontestable evidence of the progress of his mind to sounder and clearer views of Christian doctrine and practice, that it is recorded in the minute-book of the Clerical Association, and signed by Mr. Roe himself, that "the doctrine of *imputed* righteousness was examined by Scripture, the articles, and homilies, and from them it appeared to be the doctrine of the Church of England, and the great foundation of a sinner's hope; that as by the disobedience of one many were made sinners, so by the obedience of one might many be made righteous; and that where the righteousness of Christ is *imputed*, holy desires, good councils, and just works must proceed.

But, though these were the sentiments held by Mr. Roe in 1804 and ever afterwards, it is almost certain that he was not so taught in the beginning of 1801, at which time this chapter opens. Unfortunately, however, it is not very easy to trace the progress of light in his mind, or of change

* The doctrine held by Mr. Wesley on this subject, is thus stated by him in the Minutes of Conference, as quoted in Henderson's Ed. of Buck's Theological Dictionary, under the word Methodist. "*Q.* What is implied in being a *perfect* Christian? *A.* The loving the Lord our God, with *all* our heart, and with *all* our mind, and soul, and strength. *Q.* Does this imply that *all inward* sin is taken away? *A. Without doubt:* or how could we be said to be saved from all our uncleannesses.—Ezek. xxxvi. 29."

On this I will make two remarks: first, the promise quoted above relates to the restored Jews; and second, this doctrine advanced by Wesley, is contrary to that of our twenty-fifth article. This, to *avowed dissenters*, might appear a light matter; but Methodists *profess* to be attached to the doctrines and polity of the church.

in his views. Those who knew him of latter years, will remember that his conversation, his letters, and his sermons, were peculiarly free from *systematic* divinity. He loved to dwell on the love of God in Christ—the all-sufficiency of the atonement—the freeness of pardon and salvation—the necessity of repentance, conversion, and subsequent holiness; but he loved not to dwell upon the technicalities of theology. This feature is also strongly marked on all his writings; so, that it would be a work of no small difficulty to state his earlier views with any thing approaching to accuracy or precision.

The entry made in his diary on the first day of the year 1801, exhibits a soul anxious, and deeply so, to serve God faithfully; and, at the same time, feeling in the emphatic language of the apostle, that "what he would he did not." "When I look back upon the year just past, and reflect upon how little I have done in it—what little advantage I have taken of that health and strength I have enjoyed from my heavenly Father—how much time I have spent in thoughtlessness, and in a total neglect of my duty, and how little in communion with my God, in reading the holy Scriptures, and in praying over them; it is sufficient to make me humble myself before the Ruler of the universe, and confess that I am a great sinner, and cry aloud for mercy. Notwithstanding I do not, as I ought, see or acknowledge my own corruption, or depend upon the sacrifice and blood of Jesus Christ. I have not in my breast that love and gratitude which ought to be excited by a contemplation of the love and mercies of my God; of the many times he has called me from my wanderings by the gracious whispers of his Spirit. I ought to be thankful; I am bound to be thankful: and I trust, therefore, I shall.

I trust that this century will be the beginning of a new life; and that I shall give the most unequivocal proofs of such a change being wrought, by the whole tenor of my thoughts, words, and actions. I shall, for the future, under the divine assistance, pray to God at least three times a-day; and shall attend more closely than ever I have done, to the visitation of the sick. And I shall, as far as in me lies, endeavour to fulfil the great purposes of my ministry, by reading the holy Scriptures, meditating on them, and drawing from them observations for the regulation of my conduct. May I be enabled to put into practice all those resolutions which I have this day formed in my breast. May I not be any longer under the fatal delusion of worldly gratification; but having experienced how comfortable the way of the Lord is, may I press forward to the mark of my high calling, as it is in Christ Jesus. May I be endowed with zeal and perseverance in the great cause in which I have embarked; may I every day derive fresh comfort and satisfaction; and see in the reformation of the people, the effects of my ministry."

With such purposes did Mr. Roe commence the new year—with such resolutions did he, as it were, again enter upon his labours—certainly not hitherto neglected. His letters written about this time to his father and mother testify, that whatever may have been his own fears, much was left undone (and those who labour most under the constraining power of the love of Christ to win souls, will always be the most ready to undervalue their own exertions); nevertheless, he did abundantly labour in the sphere of duty to which he was appointed. Some time in the past year he had, with Mr. Pidgeon's hearty approbation, instituted lectures three nights in the week; and now he

tells his father—"Our meetings, three evenings in the week, go on to my entire satisfaction; and the numbers who attend, are fast increasing. Last night, in a small room, we had upwards of fifty people. On Mondays and Fridays we are better accommodated, as we have a room that holds, with ease, seventy. In summer we must have them in the church. The only people who do not attend, are the great and high in worldly riches." The following letter to his mother, written September 8, will afford a concise view of his ministerial engagements:—"I have preached every Sunday since I came home, and Mr. Pidgeon was but once at church; so that I have had the entire duty without any assistance—three times of a Sunday, twice in the week, and lectures three evenings, independent of catechising the children to the amount of one hundred and seventy, thrice in the week. I have every reason to bless God for the great measure of health and strength he gives me; and I feel a sufficient reward for all my feeble exertions, in beholding the astonishing change among all classes of people here. It would delight you to be here of a Sabbath, and see the attention of the people to religious duties; and also, what numbers attend the evening lectures. On the third Sunday of last month there were one hundred and fourteen communicants at St. Mary's. I was not out of church till half-past three o'clock, as I had no person to assist me. . . . On Friday week we had a confirmation here, and one hundred and fifty young people were confirmed. I preached a sermon on the occasion. The Bishop was quite delighted at seeing such a number of young people, such an immense congregation, and such great regularity. I have great reason to be thankful to

God, for having made such a weak and unworthy instrument as I am, the means of so much good; that he has prospered all I have said and done, and has kindled such a mutual regard between the people and me.

"I have just met in a very old author the following passage:—'You may go to heaven without health, without honours, without pleasures, without friends, but you can never go to heaven without Christ.' He is the way, and there is no way unto the Father but by him. It is our concern, then, to know whether we are walking in this way, and have an interest in him; for if we die naturally before we begin to live spiritually, 'twere better for us that we had never been born."

From the former part of the foregoing letter we gather how he was employed in the Lord's work; from the latter we see with what felicity and earnest affection he sought to benefit his nearest relatives in spiritual matters. In respect to the former, a member of his family has supplied some information which cannot fail to interest. "With regard to the sermons on holydays,"* says the writer, "it may be well to remark, that at the time they were commenced in Kilkenny, the utmost ignorance prevailed as to the objects contemplated in the observation of Saints' days. Those days were viewed quite in a superstitious light, and very much as they are viewed by Roman Catholics. There are some persons still living who can testify to the change produced in their sentiments and feelings by attending those sermons; and to the great profit they derived from the clear, and simple, and practical illustrations of both Christian faith and conduct derived

* These were commenced previous to 1801.

from the consideration of the various characters brought before them in the services of those days. This practice was steadily adhered to while ever he was able to continue his public ministrations; and though at times, from various causes, the congregations were very small, yet he never was disheartened; but in answer to persons who said, it was hard he should spend his strength in speaking to so few people when his other duties were so severe, he would say, no matter how few may come; if one soul be converted or comforted, I am more than repaid; and besides, the congregation may again increase—something will happen to lead them to church, and it shall be open to receive them."

The same pen has supplied the following extract:—"It was the custom to have prayers read at St. Mary's on Sunday morning (*i.e.* before breakfast), but without any lecture or sermon. This service was attended by many (particularly men) who did not like to absent themselves *wholly* from church; but who thought it very hard to have the day broken in upon by an attention to religious duties. They quieted their consciences by this short service, and devoted the rest of the day to pleasure. He observed this with deep regret; and, after due consideration, determined to give a lecture after morning prayers. This practice caused much dissatisfaction at first; but, by God's blessing, the desired end was attained: and I believe that those who at first objected to the lengthening of the morning devotions, soon joined the congregation at noon, as well as at their usual time. This service was relinquished when his strength became insufficient for more than two services in the day."

The same friend adds:—"As a specimen of his anxiety

and zeal for the spiritual welfare of his parishioners, I may relate an occurrence which has lately come to my knowledge. A gentleman, in passing along one of the streets of Kilkenny on a dark night, chanced to look down into a cellar, and there he saw him on his knees on the earthen floor, praying beside the bed of a sick man. This was, *in those days*, a novel sight. The gentleman, on entering a friend's house a few minutes after, said, in the hearing of the person who told me this anecdote, 'Well! that man must be sincere, at all events.' He then related what he had witnessed. This took place shortly after his settlement in Kilkenny, probably about the year 1801."

Since the above was written, a new and interesting addition has been made to our stock of information on this subject, in a letter addressed to a friend whose opinion he wished to obtain upon the course of exertion which he had adopted. He says—"When I reflect on the great and important duties I have to fulfil, as a minister of the Gospel, I feel a distrust in my own exertions; and though I may proceed with a 'mens sibi conscia recti,' still the advice and experience of others are highly useful and necessary. With these sentiments I seek your counsel and advice, submitting to you a short account of my exertions in this parish.

"When I came to this city, the church was nearly deserted; and, except amongst a few, religion was never spoken of, and but little thought on. No attendance at evening service on Sundays, nor on the two days in the week appropriated for prayers. The people seemed to think religion a mere matter of form; or else a thing which, if attended to, was calculated to make them morose

and gloomy, and to unfit them for their occupations in this world. Seeing this, I endeavoured to undeceive them, and I trust that I in a great measure succeeded. I first endeavoured to impress upon their minds a sense of their natural corruption and depravity; and the necessity of depending upon the mercies of God, through the merits of Jesus Christ, as the only means of their salvation. I pointed out, as clearly as I was able, the great sacrifice that was made for their sins—how incumbent it was on them to pray to God for the assistance of his Holy Spirit to guide them in the way of peace and righteousness, and so to purify them from 'all filthiness of flesh and spirit' as to insure them the favour of their God, and a place in the regions of immortal bliss. By perseverance in this course, and by presenting to them new matter by degrees—also in my sermons taking notice of, and drawing practical lessons from incidental occurrences, I was able, by the assistance of God, to do a great deal. The church is now crowded morning and evening, and there are very few indeed who do not attend twice every Sunday. The people have got a taste for reading and for thinking seriously, and are beginning to see the necessity of obtaining the one thing needful. Every Sunday evening I give a short exhortation, ten or fifteen minutes, upon some point in one of the lessons: this I began in Easter week, and finding the good effect it had in bringing people to church, I have continued it. I also give a sermon every holyday, explaining the nature of the day, and drawing practical inferences. Every Wednesday and Friday I devote two hours to catechising, and have about fifty children each day. This I esteem to be a duty highly incumbent on me, and the consequences of its

performance lasting. The Roman Catholics of this town are very bigoted, and allow no opportunity to a clergyman to say a word on religion. I had often thought of this; and as I saw them always anxious to attend funerals, I judged those to be favourable occasions to say something to them; which, though it might not have an immediate effect, would afford them matter for reflection, and be, perhaps, the means of awakening them from their lethargy. With the concurrence of the Bishop, I began, about six months ago, to give a short funeral sermon, which I have invariably continued to do ever since. The Roman Catholics now flock to me: and though I have often enforced on them the necessity of reading the Gospel, and judging for themselves, they have latterly increased in their attendance, and we are on the very best terms.

"To make the lower order of Protestants acquainted with their religion, and to instruct them as far as I am able, I began, the week before last, to give a lecture at six o'clock on the evenings of Monday, Wednesday, and Friday. My mode of proceeding is simply this:—I have divided the town into three parts, and have a house in each, where I meet in turn those who are inclined to come. I remain till about half-past seven o'clock. I am now going through St. Matthew's Gospel, explaining it in a familiar manner, and drawing such inferences as naturally arise from the subject. The people like these lectures very much; and for them they have completely deserted the Methodist house. I don't dwell upon any controverted or disputed point, but endeavour to give each verse its plain literal acceptation. I expect great advantages from this plan, both to myself and to those under my care. When I read over and consider the solemn obligations I laid myself

under when I had the happiness of being ordained, I must look upon my time and talents as not my own, but as given to me by a just and merciful God to be subservient to his glory."

Those who recognise the Christian ministry as an Ordinance established by Him who alone has a right to appoint means, and who alone can bless them when appointed and in exercise, will hardly object to another statement from Mr. Roe's pen on this very important subject. The following paper seems peculiarly interesting. It has no date affixed; but from the mode of expression, it seems to have been written before his views of doctrine were quite clear, and perhaps about this time:—

"The duties of a minister of the Gospel are various and important, and reach to many particulars, which are not in general considered, but which are nevertheless absolutely necessary to a conscientious fulfilment of the ministry.

"1. Preaching is the great engine in the hands of a faithful minister, for pulling down the dominion of Satan, and checking every vice and immorality. It ought not, therefore, to be prostituted, by recommending (mere) morality, and an outward show of religion; but should be employed in proving the corruption of man—in showing him his unworthiness—in giving a full idea of the grand scheme of redemption, and pointing out eternal salvation as the reward of our regeneration—and in showing the nature of justification by faith, and that it is the only means we have of obtaining peace here or hereafter.

"A preacher should always endeavour to impress his hearers with the conviction that, in speaking truths, he does not advance them through a desire of wounding their feelings, or indulging his own, but that he acts from the

dictates, and under the guidance, of the Holy Spirit; and that he speaks to edification, and exhortation, and comfort. He must watch, and be ready to take advantage of every change in his congregation; and make his sermons as occasional as possible. He must have 'garments new and old,' suited to every change and constitution.

"2. Catechising ought to be one of the first objects of a minister, and in this he ought not to spare either time or labour. By a conscientious discharge of this duty, he lays the foundation of a fabric that will be only rising into greatness when he is hastening into decay! He ought to divide the children into classes, according to their advancement, and treat them with every mildness in his power: and if he cannot win them, let him not affright them.

"3. A sermon ought to be delivered every festival, when a congregation can be had, explaining the nature of it and pointing out the practical inferences deducible from it.

"4. Private admonition must never be omitted, and must always be regulated according to times and circumstances; but it must always be used as nearly as possible to the manner of our Saviour, with 'the spirit of meekness' as well as of truth.

"5. Private lectures regularly held at the houses of parishioners, will always be attended with success. They ought in my mind to be plain expositions of the text; with such arguments and conclusions as will naturally arise from the subject of the lecture, and have a particular reference to those who are present. People are not to be fed with idle speculations and controversial points, but with the pure milk of the word. And unless religion operates upon their conduct and reforms their vices, it does more injury

than service, and brings disrepute upon the pure Gospel of Christ."

From such principles it is only natural to suppose that the good fruit of abundant labours in the Lord's vineyard, would proceed. And that so it was in Mr. Roe's case, his diary most fully testifies. *Nulla dies sine linea* might have been taken as his motto, and faithfully he observed the principle. We find him constant to the private duties of reading, meditation, and prayer—duties and privileges common to all the children of God, whether lay or clerical: and we find him unceasing in his attention to those other duties which are peculiarly ministerial. The pulpit—the lecture—the bed-side of the sick—the sorrows of the mourner—the edification of the awakened—the rousing of the slothful—the conversion of the dead in sin—the progress of all in that holiness "without which no man can see the Lord"—these things occupied his mind, engaged his active and benevolent thoughts, and kept him incessantly, and as he more than once testifies, delightfully, happily, and usefully employed.

That his labours were not in vain in the Lord may be presumed; for the promise is, that His word shall not go forth in vain, but shall prosper in that whereunto He has sent it. This is always strictly and infallibly true; though it often happens that "many days" do indeed intervene between the "casting of the bread upon the waters," and its being found again. Frequently, perhaps indeed in most cases, the word is true which saith "one soweth and another reapeth;" but it was the happy privilege of the subject of our memoir to "see of the travail of his soul:" and if "he went forth weeping, bearing precious seed," he could also thank God who so prospered the work of his

hands, as to permit him to "come again with rejoicing, bringing his sheaves with him." Of this many proofs occurred, and are incidentally mentioned in his journal. The congregations, too, at St. Mary's, increased greatly, and he mentions that at the Christmas of 1801, there were four hundred and thirty communicants; a number considerably above that which was usual—indeed double that of several previous Christmas days. To judge the heart of his fellow is not man's province. "I the Lord try the heart, and the reins," is the language of him who saith to each man "examine *yourselves* whether *ye* be in the faith"—"let a man examine *himself*, and so let him eat of that bread and drink of that cup." While, therefore, we hesitate to pass a judgment on our fellow-men, either for good or for bad, knowing that "the Father hath committed all judgment unto the Son," we must, in the exercise of that charity which "hopeth all things," and of that faith which "against hope believeth in hope," at least hope well of those, who, after the solemn and searching address and invitation of the Church, do profess to "draw nigh in faith," to eat of that bread and drink of that cup," and so "show forth the Lord's death till he come."

With a few extracts from letters—one from a soldier, a class of people among whom he always loved to labour—we close the account for this year.

"Rev. Sir—I take the liberty, according to my promise, to trouble you with a few lines. I desire to bless the name of my God and Saviour that I have to inform you that I am well, and so is my partner. We have no particular thing to trouble us, but how we may save our own souls, and how we may please God. You, sir, are often

in my mind; and your good advice, your care for my soul, and for the soul of my companion, fills me with gratitude. May God reward you for all your kindness: you have been a messenger for good to me. I want a heart to praise my God for all his gifts and blessings to me from time to time."

It has already been hinted that, as was to be expected, Mr. Roe received some reproach from those who were lovers of pleasure more than lovers of God. This was to be expected: but it is very striking that there is very seldom any mention made of it either in his diary or in his letters. That something of the kind was felt may, however, be surmised, from the following letters to his father.

"February 6th, 1801.

"My dear Father—Those people who talk about enthusiasm, know not in general what it means; and they apply the epithets of 'methodist,' 'swaddler,' &c. to those who preach the doctrines contained in the Liturgy, Articles, and Homilies of the Church; and who endeavour to fulfil the solemn obligations by which they bound themselves at their ordination, and which if they do not labour to perform, the neglect of immortal souls and the crime of perjury must be laid to their charge. Your observation, as to the necessity of avoiding the charge of singularity, is very just; it ought by all means to be steered clear of; but some singularity must still attach to any person who is determined to live agreeably to the Christian profession; as that life is so directly contrary in every respect to the life of those whose comforts and hopes are centered here."

"March 13th, 1801.—There are various opinions about 'innocent amusements,' how far they can be joined in by

Christians; here in my mind there can be no *fixed* rule of conduct. Every person ought to be guided by the light that is in his breast; because it is to be presumed that no persons who saw an impropriety in partaking of them, would be mad enough to act contrary to their convictions. If they see no harm in them, they can have no plausible reasons for not enjoying them. But on this point my own experience will afford some little light. I was once fond of large companies, dancing, &c.; but it has pleased God to employ my mind on very different subjects for some time past. It has pleased him to give me a relish and taste for the acquirement of spiritual knowledge, and a greater liking for the things of eternity than for the things of this world; though as yet far short of what I hope to feel. The bent of my inclinations I now find totally different from what it was; and the world appears to me in a very different point of view. If, therefore, I were to enjoy the world, with the conviction at present on my mind, would it not be sealing my own condemnation? I do not, however, on the other hand, think that my candle should be hid under a bushel; and that by a seclusion from all society, I should show my contempt of the world, and my dislike of its pleasures. I should rather agree with the advice given by our blessed Saviour—'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.'"

To his mother also he writes at the close of the year, to the same effect.

"A spirit of vital godliness is, thank God, rising fast, and bids fair to spread over this land; but its possessors are every day reproached; and when a man begins to feel a desire for saving his soul, he is instantly branded with

names unbecoming those who call themselves Christians, and all his words and actions misinterpreted. But, says our Saviour, in his sermon on the mount, "blessed are ye when men shall revile you, and persecute you, and speak all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." Here is comfort—here is a consoling promise to those who suffer for Christ. If we suffer for him here, we shall reign with him hereafter. If we do not suffer for and confess him here, he will deny us hereafter. May God fill you, my dear mother, with joy and peace in believing, through the power of his Holy Spirit, is the sincere and fervent prayer of your truly affectionate son,

"PETER ROE."

Hitherto, the subject of our Memoir was little known beyond the immediate sphere of his own ministerial duty. Occasionally indeed, we find him assisting a brother clergyman, Mr. Caulfield, by doing duty at his parish of Kilmanagh. We can also trace him to Ross, Pilltown, Carrick-on-Suir, and Knocktopher; and we find that wherever he went, he was about his Master's business, proclaiming to his fellow-sinners, the pardon which is procured for sinners by the redeeming work of "God manifest in the flesh;" and calling upon them to "repent and turn unto God, and do works meet for repentance." Nothing in the way of preaching is so attractive as that preaching which testifies of the amazing love of God, and which points to Jesus as the manifestation of that love: and though this topic cannot but offend the innate pride of the human heart, nevertheless, it is found that by none other are listeners

so collected as by this. Accordingly, we learn that wherever Mr. Roe went, he was sure to find a full church and an attentive congregation. Nor was this to be altogether attributed to the attraction of his name. Many of the local Clergy were now exerting themselves actively in their respective parishes: and Mr. Roe mentions to his father, that "the labours of some young men in this diocese are great." Wherever this is the case, good congregations and attentive hearers may be expected.

But now his character began to be known at farther distances from home, and a desire was manifested to engage him in behalf of the charities in the Metropolis. In July, 1801, he preached his first charity sermon in Dublin, at St. Thomas' church, in behalf of the Royal Hospital School; and a collection amounting to one hundred and thirty pounds was obtained on the occasion. The following passage occurs in his diary at that time:—"In the evening I heard Dr. Coke preach on 'Not every one that saith unto me Lord, Lord,' &c. He fell short of what I had expected. His voice is very squeaking and unpleasant—his countenance placid, and it abounded with sweetness whenever he described the blessings of true godliness, or the true glories of heaven. His contrast of real and nominal Christianity was not strong; nor did he produce any visible effect upon the people. The sermon was, however, a good one. I was happy to behold the rising spirit of religion in Dublin; if it spread there to a great extent, its blessed effects would soon be felt in the country."

From this time forward, Mr. Roe became a favourite and a very popular preacher in Dublin; and though he declined another charity sermon which he was invited to

preach at the close of the same year, yet we find him busily engaged in preaching in the Metropolis at two different periods in the year following A selection from the remarks entered in his diary during these visits, will exhibit not only his labours, but also a view of his opinions of several persons he met with, and the different religious subjects which formed the topics of conversation or of preaching at the time.

"Dublin, March 2nd, 1802.—Yesterday week I arrived in town. On Monday morning I breakfasted at Mr. D'Olier's, with Dr. Stopford, Mr. Joyce Darragh, &c. The conversation turned on 'Perfection,' and 'the Assurance of pardon;' and no text of Scripture could be found to show that a knowledge of it is conveyed to the mind. We all agreed that the justification preceded the knowledge; and that it was evidenced in the fruits of righteousness. I was called on to pray, and God gave me utterance.

"On Sunday night, I heard Walker preach the most open and unqualified Calvinism. Surely, surely such doctrine will not be found effectual in the conversion of sinners. The Bethesda very thin and very noisy."

"Kilkenny, March 20th, 1802.—Oh! what a creature is man, when he does not depend every moment upon God for grace. When I went to Dublin, I purposed making an entry in this book every day; but I have only done it once, and I now feel the loss of it. May my present feeling have such weight with me, as to make me more correct in this, as I deem it, most necessary work."

At this time, he also preached and lectured in other places, and always to considerable congregations. His last remark relative to this visit is:—"Whilst in Dublin, I became acquainted with Mr. Hartley, a Moravian minister,

a man of solid piety, deep humility, and great usefulness; Mr. Higginson, a brother curate from the North, of great zeal and fire, a steady opposer of Calvinism, and a man whose ministry has been much blessed. I also met Mr. Darragh, a Methodist preacher, a modest, humble and sensible man; besides many other very valuable persons."

Perhaps we may be permitted to express regret that we are not accurately informed respecting those doctrines to which Mr. Roe in the above extracts applies the name of Calvinism. Where no documents exist to tell us *exactly* what he meant by the term, it may, perhaps, be rash to hazard a conjecture; but if it be allowable to guess on such a subject, we would say, that in all probability the doctrine or opinion particularly referred to, was one which is often put forward with great zeal—the doctrine that Christ died only for the elect; in fact, the doctrine of the Kirk of Scotland, as distinguished from the doctrine of the Church of England, which teaches that the Lord redeemed "all mankind." This high doctrine was never embraced by Mr. Roe. Like others of his brethren he had to bear the name and imputation of an abettor of Calvinistic doctrines from some; while by others who soared into the extreme heights of Calvinism, (and we believe that among the clergy, such were but few in number,) he was counted little better than an Arminian. To the latter title he certainly had no claim; and in whatsoever degree he was deserving of the imputation of Calvinism, he had earned it by a steady and consistent adhesion to the literal and grammatical meaning of the articles and homilies of his mother church.

But at the time now alluded to, he certainly had not embraced all those doctrinal views which he afterwards received, as the true doctrines of holy Scripture and of the Church of England. His lot was principally cast among those whose

opinions were, as those of the body still are, decidedly Arminian; and perhaps nothing can exhibit, more strikingly, the change which took place in his sentiments on some of these points, than the contrast between the opinions which he recorded in the year 1802, and again in 1839, respecting a book which first made its appearance in the former year. His diary contains the following remark:—"October 2nd, 1802.—Read this day Walker's address to the Methodists, a work full of logic and *sophistry*, ably written, and containing some truths. . . . I hope it may sink into oblivion by receiving no answer. Few could answer it well." In 1839, he writes thus to his curate, Rev. A. Bettesworth Perry:—"I hope to send you, by the present conveyance, a copy of a new edition of Walker's address and letters to the Methodists. They are unanswerable and invaluable. . . . I wish all our intelligent Protestants would read the work. The truth is luminously set forth in it." With the spirit and temper in which the work was written, Mr. Roe could not be pleased; but the mists of prejudice were rolled away from his eyes; and he saw that though it was a keen and sharp, it was also a valuable defence, of what he believed to be Scripture truth, against errors and mistakes by which, like others, he had himself been once led astray.

But to return. While in Dublin, Mr. Roe wrote to Mr. Pidgeon; and the following extract from his letter, containing his observations on the state of religion at that time, may be acceptable:—"The Bethesda was so thin, that I was amazed; but it confirmed me in my opinion, that if Christ was preached in the Churches, Meeting-houses, &c. would be empty. . . . I have been at some breakfast meetings, and have met with Dr. Stopford, a Moravian minister, and Methodist preachers indiscriminately. 'Tis

really pleasing and gratifying to behold bigotry wearing away; and a union of spirit prevailing among those who are professedly travelling the same road. There is a northern curate now in town, Mr. Higginson, who is a valuable man, and has been thirteen years preaching the truth. I have been amply repaid for my journey in getting so valuable an acquaintance. Religion is, no doubt, prospering here; but still, I think, there is too much *talk*, and too little heart experience. Indeed, I cannot see a work here, similar to that which is going on in Kilkenny."

It is unnecessary to enter into a particular detail of Mr. Roe's occupations in Kilkenny on his return from Dublin; nor indeed would time or our limits allow of it. Suffice it to say, that he again entered heartily and actively into the work, and that he found the blessing of the Lord accompanying his exertions. Among the young of his flock, his labours seem to have been peculiarly useful; and he says to his mother—"It is most pleasing to think of the number of young persons here, who are diligently working out their salvation. They are bringing a blush into the cheeks of their parents and friends. The flame is spreading fast; and there is every prospect of this place, which was a sink of iniquity, becoming a praise in the earth."

Now, too, his labour of love and usefulness was extended to other places. During the summer time, many of his flock having gone to Tramore, a sea-bathing place in the county of Waterford, he followed them there occasionally; and he used the opportunity afforded to him of speaking a word of exhortation to the large congregations there assembled. The word was not without effect; and He who opened the heart of Lydia, so that she believed the things which were spoken by Paul, gave a blessing to his word, now preached by his ministering servant.

But the work of the ministry, if it has its lights—and blessed be God it has—has also its shades: it is what Newton has described it to be—a life in which many "contradictions meet"—"a bitter sweet." This is to be expected at all times. They who bear the precious seed are said to go forth weeping; and while, on the one hand, they may "thank God and take courage," when they see the work of the Lord prospering in their hands; how often have they cause to ask, with heaviness and sadness of heart, "who hath believed our report?"

Besides this, they have often to endure much from evil surmisings; from the unfounded suspicions of men, who, not understanding their motives, are prone to attribute their exertions to some sinister, or at least to some unhallowed principle. This is at all times painful; for the Christian would desire to avoid even the appearance of evil; but it is especially painful when suspicions are felt by those who are nearest and dearest to us. Yet how often is it so. For "a man's foes shall be they of his own household." This bitterness was now tasted by Mr. Roe; and it must have been peculiarly trying to him, as the person under whose suspicions (if we may use the word) he laboured, was a parent, whom, from his boyhood, he deeply loved, and greatly venerated. Dr. Roe's letter has not been preserved; but his son's reply, which is here given, will be found a specimen of respectful and firm self-defence, highly characteristic of the writer.

"Kilkenny, September 3rd, 1802.

"My dear Father, ... You seem in your last letter to censure me for the exertions which I am making here, and to ascribe them to the effervescence of youth and bigotry. It must ever grieve me so to act

as not to meet your full approbation; but in the present case, if you inquire, you will, I trust, find that I have been guided by a desire to save immortal souls—to do away the reproach that now, for near a century, has rested upon the clerical character — and to revive the doctrines and discipline of our Church. If this be not done universally and speedily, I fear for the existence of our establishment. We are called a *reformed* Church. In what does the conduct of the Protestants, who are thus called, differ from that of the Papists? Take them as two large bodies, and which is most holy? 'Without holiness no man shall see the Lord.' While popery is increasing in some places—while Methodism is increasing in others—we have here the pleasing reflection, that the bigotry of the former is daily wearing away, and that a stop is put to the growth of the latter. The Methodists themselves (who are more candid and more religious than the world will allow them to be) acknowledge, and do not hesitate to declare, that if similar exertions were made throughout the kingdom, their preaching would not be necessary. Sin has received a severe check here; and numbers who used to live in a total forgetfulness of God, are now faithfully serving him; and feel more solid enjoyment in spending their leisure hours at lecture, or in friendly meetings, where God is the subject of conversation, and prayer with reading his word the employment. The world may regard such persons as idle, morose, and self-righteous; but they are not so. Nothing but grace can enable a soul patiently to bear up against a continued course of persecution; and those whose lives condemn the practices of a sinful world, must ever suffer it; for it has from the beginning been the portion of all God's servants.—'Marvel not, my brethren, if the world hate you.'

"As to the charge of hypocrisy, the world has no right or authority to make it; and had they a spark of that religion, the form of which they keep, but the power of which they reject, it would teach them to judge not, lest they might be judged. Even among men it is uncandid to condemn without hearing; or to brand any body of men with names, or to attribute to them false motives of acton, without the most unequivocal proofs of the truth of the charge.

"The more simply the Gospel is preached, the greater opposition it will ever meet with: it therefore requires a steady and determined boldness and perseverance in the professors of it, and particularly in its ministers. The cross must be taken up and borne; and if those who preach it bear no burden, but live in indolence and ease, and in the enjoyment of those pleasures by the world called innocent, in what do they differ from those idol shepherds (Zec. xi. 17) who feed not the flock, but themselves?

"It has pleased God to show me the value of souls, the awful responsibility I took upon myself when I entered into the ministry, and the account I must one day give of those intrusted to my care. While I have this view (and I trust that while I live I shall possess it) I should be exposed to, and justly deserve the heavy wrath of God, if I suffered myself either by fear or shame, or a desire of human applause, to be led to act in opposition to the voice of conscience."

Still again we find Mr. Roe obliged to defend himself, and to explain his principles of conduct to his father. At that time, the theatre, the ball-room, and the race-course, were freely frequented by the great body of the clergy; so that for a young man not only to absent himself from these amusements, but further, to enter his protest against them,

was a step calculated to draw down upon him the enmity of some and the censure of almost all. But Mr. Roe had, we may say, nailed his colours to the mast: through grace he determined to leave them there in defiance of all opposition; and, through grace, what he had determined he was enabled to effect. A trial was at hand, and he tells his mother in a letter, dated Kilkenny, September 30th, "There will be a great scene of dissipation here in less than a fortnight—races, balls, and gentlemen's plays. This revelling is to last for a month; and it seems to be undertaken with a view to oppose the advancement of religion in this place. It will draw the line; for at such a time people cannot even outwardly serve God and Mammon."

That his conduct in respect to these fashionable modes of killing souls and plunging sinners into a forgetfulness of their immortal interests, was misunderstood, is attested by the following letter to his father:—

"October 15th, 1802.

"My dear Father,—Yesterday I received a letter from you, and it gives me much pain to think of the idea you have formed of me. By your last letters you seem to think that I am a hot-headed zealot, without reason, knowledge, or discretion; that I preach doctrines which have no foundation in reason, and that I shall blast all my future expectations. As to my conduct, I would appeal to every candid person here, whether I have in any instance exceeded the bounds of propriety; or whether I am that bugbear that a sinful world would represent me to be. I would even appeal to my Bishop, with whom I had a long conversation yesterday, and who told me that I should be very wrong to go to the plays, &c. or

do any thing which my conscience told me was not right. Liberty of conscience is one blessing we enjoy in this land, and indeed it is a great one; and those who are sticklers for it as to themselves, are enemies to its being extended to others.

"As to what I preach, *it is the truth.* Nothing but the truth could have produced such a change in a town, not exceeded in wickedness by any other in Ireland.

"As to my future expectations, I know that if they arise from the world, or the promises of man I shall be disappointed. Besides, I cannot avoid believing that if we 'seek first the kingdom of God and his righteousness, all things shall be added to us.' I would also gladly obey that special command—'Lay up your treasure in heaven!' '*Deus providebit.*' I mean not, however, to say, that human exertions are useless; but that they never will succeed without the divine will, and that they ever must be subordinate to, and guided by it.

"Humility is a great virtue, and no man can get to heaven without possessing it; and I feel that I am in just as good a situation for the growth of it in my heart, as if I were preaching to please the public, and joining in all their societies, where time is murdered, health destroyed, the active powers of reason enervated, the human soul debased and corrupted. ''Tis better to suffer,' says the apostle, 'for well doing than for evil doing;' and indeed, it requires at least a small degree of humility to bear up against continual opposition. Nothing but the consciousness of my own utter unworthiness, and the mighty power of God's grace could enable me to do this. The Lord has certainly worked by me, and made me the instrument of good to many souls; and having put my hand to the plough, I dare not, nor would I wish to look

back, lest I might forfeit the favour of God and lose that happiness I feel in my soul. I have in love written these few lines by way of an apology, and to express my solemn determination of persevering in a course that has afforded comfort to myself and many others. I am, my dear father, with love to my mother, &c. &c.

"Your very affectionate son,

"PETER ROE."

How must the writer of the above letter have rejoiced, with thanksgiving and praise to God abounding with his joy, when soon after he saw his father, whom he so deeply loved and venerated, embracing those views and avowing those principles which he now deemed madness, enthusiasm, and bigotry in his son. But, before this took place, Mr. Roe paid another visit to the metropolis; and as his diary contains many references to the state of religion at the time, as well as to persons and subjects which then greatly occupied the minds of religious persons, we give some extracts.

"Sunday, 14th November.—This morning preached at Peter's on—'How shall we escape if we neglect so great salvation.' The Gospel has an *unusual* sound here. The people seem to like it. Preached at noon likewise, on Isa. vii. 14—an immense and very attentive congregation."

"18th November.—Spent the day at Dr. Stopford's with Mr. Knox.* Our conversation turned much upon the

* Alexander Knox, Esq. known as the defender of the Methodists against Rev. John Walker. His Remains have been published in four octavo volumes. Of his piety no doubt can be entertained, but his views were by no means clear. Mr. Faber has ably exhibited the error of his notions on Justification: and has proved that on that most vital point, Mr. Knox departed from Scripture, the Church Catholic and the English branch of it, and symbolized with the papacy.

necessity of holiness and of preaching salvation. . . . . Mr. Knox is a man of great knowledge, a clear and discerning mind, and I believe of sincere piety. His argument is almost too persuasive; he would win a man from even a well-grounded opinion."

"19th November.—Prayed at Dr. D'Olier's, who told me the conduct of Dean Beresford when it was represented to him by a brother clergyman that the Irish missionaries were disturbing the country. 'You,' said he, 'never do any duty, and I never do any duty, and therefore I will never oppose those that are inclined to do it.'"

"21st November. Sunday.—Preached at Peter's in the morning on Heb. xii. 25. At noon at Bride's, on Gal. vi. 14. The people gave convincing proof that they would listen to the truth if it were preached to them. Preached at Peter's in the evening."

"23rd November.—Tuesday evening at a band meeting; never was at one before. Was much disappointed. Several testimonies were borne to the love of God, in language stronger than I would express it; and their experience was not such as I benefitted by."

"28th November. Sunday.—Preached three times at Peter's. . . . . I see the power of God influencing the hearts of the people; and this day presented as fair a prospect of good, as any thing I ever yet witnessed."

"29th November.—Breakfasted at Mr. Keene's with Mr. Hartley, &c. Conversed principally on the success of the Gospel abroad, and the efforts now making by every denomination of Christians to spread the knowledge of the truth. Every day I see more and more the necessity of loving and speaking favourably of every sect; for since I came here, I have met Quakers, Moravians,

Methodists, and Episcopalians, who really love God. May they also love each other; strengthen each other's hands; and exert themselves to the utmost of their power to oppose sin and Satan, and to erect that glorious kingdom of the Lord Jesus."

"Friday, December 3rd.—Spoke with Mr. Napper* upon the Atonement and Sanctification. We thought thus: when a man believes, or is justified or accepted in the Beloved, he receives a certain measure of sanctification. Proving faithful, his views enlarge; his conscience grows tender, and he sees sin where before he imagined purity resided; consequently he is more humbled. Thus will he go on instructed daily by grace, increasing in wisdom and holiness, until at last he arrives at the heavenly Jerusalem, and sanctification is fully perfected; which it certainly cannot be here without destroying the idea of a fallible being. But doubtless we know not the inestimable privileges attainable by the followers of the Lamb. May I *ever* press forward."

"Sunday, December 5th.—Preached three times at Peter's. . . . I have been enabled to preach three times a day for four Sundays; God grant it may not be in vain. The people have heard, and particularly to-day, with avidity. They showed every symptom of profiting by the word. If the Gospel were faithfully delivered in this city, O, how great would be the harvest. I have no doubt but that the Lord will make himself known in the churches. Surely the prayers of all ought to be united, that this happy event might be hastened; for then sects and parties would be no more."

* Rev. William Napper, for some time curate of St. Mary's, New Ross, diocese of Ferns, now incumbent of Tamlaght O'Crilly, diocese of Derry.

"December 6th.—Was made happy by my mother, who evidently felt the preached word: she was greatly broken down, and said she had been conversing the night before for near two hours with my father; and that she never felt so much before. What cause is this to magnify the name of God."

"Tuesday, December 7th.—Left Dublin, and arrived in Kilkenny. . . . I trust that my visit was beneficial to myself and others. I could observe an increasing spirit of love among the Methodists. Walker's pamphlet has not been without its use: their meetings are much more quiet. The people give the most demonstrative evidence of their desire to hear the truth; and I have no doubt but that in a little time the Gospel will be known in Dublin."

The subject of the last extract is carried on in the following letter, written to his father, on his return to Kilkenny.

"I should hope, that under God, my last visit to Dublin was not in vain. I certainly was actuated by a love for the souls of the people; and I trust that some received benefit. . . . Those who wish well to the establishment are the clergy that the Lord seems now to be raising up. They love the Church, and all the orders of it, and esteem it far superior to any other visible church on earth. . . . You have seen the desire of the people. They like the truth; though when it cuts them to the heart they may speak against it. Still, a minister that tells his flock that they are sinners, and that the Lord Jesus Christ is the only Saviour—but an all-sufficient one—will never want a congregation.

"It made me very happy, indeed, to think how the

Lord was leading you to a knowledge of his great salvation. If you continue to pray and read the word of God, his promise is, that you shall be guided into the knowledge of all truth. . . . If we wish to serve God with our whole hearts, there are many sacrifices to be made, which must be hard to flesh and blood; but if we are resolute and determined, all our enemies shall fall before us. Surely, if we can succeed in laying hold upon an incorruptible crown, we should be amply repaid if our lives were the forfeit. God has promised us eternal life, and this life is in his Son, who is able and willing to save to the uttermost all that come to God through him. . . . Education, politeness, prejudice, a false principle of honour, will keep many from the outward acts of sin; but nothing but the grace of God can change the heart."

Intercourse with the real servants of the Lord never fails to improve the mind, and actuate the zeal and energy of others. When Barnabas came to Antioch, (Acts xi.) where the "hand of the Lord" was with the preachers, "and a great number believed and turned to the Lord," and when he "saw the grace of God," he "was glad," and exhorted them all, that with purpose of heart, they would "cleave to the Lord." Nor was his exhortation or his preaching in vain, for "much people was added unto the Lord." And so ever since, the ministers of God have had their faith increased, their zeal warmed, their energies excited, and their labours of love made more abundant, by beholding with their eyes the work of the Lord prospering under the hands of their fellow-labourers. It was so with Mr. Roe. Each visit paid to the metropolis seems to have given him new and abiding impulses; and the more he laboured himself, or witnessed the effects produced by the

labour of others, the more he desired to seek for souls, and to spend and be spent in what he often described as the best of services; and of which he writes—"Never was there so delightful a service as that of calling sinners to the marvellous light of God's truth. It always carries its reward along with it."

To the young of his flock he seems to have given peculiar attention. Extracts from his journal, on the subject of the education of youth, have already been given; and as his principle never wavered, (for he ever continued a strenuous advocate of Scriptural education, and of early leading the youthful mind to an acquaintance with the life-giving doctrines of Christianity,) no further extracts need be given here. The attentive reader will also remember, that some of the foregoing letters have mentioned the pains which were taken by him in catechising the young of his parishioners; and we may also mention, that about this time he formed a class of young women, who attended in the vestry-room on Sunday morning, for the purpose of conversing together with him, and other clergymen who occasionally attended, on practical and experimental religion. This class seems to have been attended with most beneficial effects; and he regrets, in his journal, "for want of them among the men—I fear greatly that one young man has gone back. May the Lord recover and restore him."

Of meetings of this description, various and conflicting opinions have been, and still are entertained by pious and active Clergymen. It is not intended to enter into the controversy as to their utility or inutility; whether they foster or discourage dissent. The object of the writer is, to give a faithful and unbiassed history of a faithful and holy man; and not to make the pages of this memoir a

vehicle for conveying to the public disquisitions on controverted points either of faith or of practice; or dissertations upon topics on which he may or may not differ from his revered subject.* "Let every man be fully persuaded in his own mind;" and where the Church has not tied or bound her ministers to any particular system of action, there their own common sense and judgment must be relied on. What may be useful in one place, may, perhaps, be of doubtful utility in another; and meetings which may be conducted with decorum, propriety, and profit by one man, may, from a want of equal tact, though not less zeal, in another, become profitless, or even injurious.

But, however well-meaning men may differ as to such meetings, there can, we apprehend, be no difference of opinion respecting the absolute necessity of systematic parochial visiting. In this good work Mr. Roe shone conspicuous. It was not enough that he declared from the pulpit the solemn denunciations of God's wrath against the impenitent, or the sweeter strains of God's great love wherewith he loved us, as manifested in the redeeming work of his incarnate and co-equal Son, he repeated the same from house to house, and was never weary in endeavouring by private expostulation, as well as by public preaching, to win sinners to Christ, and to "strengthen those that did stand."

The following paper, which seems to have been written in 1803, gives an outline of his weekly proceedings; and may serve to exhibit that methodical allocation of his time by which he was enabled to go through labours, which, to those engaged in the ministry in this city at present, seem most surprising:—

* This the writer has found cannot always be avoided.

"Sunday.—Lecture, eight; catechise, ten; half-past eleven, service; vestry; general hospital; six, evening service.

"Monday.—Eight, M. G. meeting; ten, asylum; twelve, vestry; one, blankets; three to four, private in vestry.

"Tuesday.—Factory; school; gaols.

"Wednesday.—Gaols; eleven, church; twelve, catechism, Mr. L——'s; one, poor school; three to four, private in vestry; half-past five, lecture.

"Thursday.—Factory; charter school; poor-house; lecture for the men.

"Friday.—Ten, gaols; eleven, church; twelve to two, catechise in church; half-past five, lecture.

"Saturday.—Spend as much of it at home as possible; practise for singing at one o'clock.

"Read a little every day in the Greek Testament.

"Visit at least two sick people every day.

"Beware of procrastination.

"Mark on Sunday those who are absent, and speak to them on Monday.

"Every night before tea write the day's observations."

"Whom did you *intend* to visit?

"Whom *did* you visit?

"What prevented you?

"What letters are unanswered?

"Are you careful to lend books?

"Are you careful to distribute tracts?"

On this last point, a friend, whose pen has already afforded us some interesting reminiscences, says—"His

self-denial at this early period was remarkable. His income was only sixty pounds per annum, yet he devoted a large portion of it to the poor, and to the distribution of religious tracts and books. He always breakfasted on bread and milk; and if he dined at home, his dinner was bread and cheese,* and a glass of ale. He never had a dinner dressed for himself." His diary, too, has the following entry:—"I find I am much to blame for the unprofitable manner in which I lay out my money. I find it wastes away by little and little, and that nothing is done. I trust that I shall resolve for the future to take more care of it, and use it as a gift from the Lord, for which I must give an account. Thus shall I be enabled to relieve the wants of the distressed."

It may be supposed that few men of a serious or reflective turn of mind commence a new year without some resolutions of amendment, which all need, for the time to come. At least, if any do, Mr. Roe was not of the number—nor was he of those who vow and pray not. With the new year he renewed his vows; and, making all due allowance for the frailty of man, he seems to have ever borne his resolutions in mind, and to have acted upon them.

It is, however, needless to dwell at large on his proceedings. As he increased in knowledge he grew in zeal; and with increasing knowledge and zeal he seems to have had enlarged opportunities of exercising his zeal and communicating his knowledge. As he became more and more known, he was received with the greater welcome;

* The writer of these pages remembers having heard this some years ago from Mr. Roe's own lips.

and crowds assembled to hear the joyful sound of the Gospel from his lips. In many places the divine blessing seems evidently to have accompanied him; and doubtless many had to thank God who used his instrumentality to their spiritual good. At Tramore and Waterford he seems to have been peculiarly followed after, and to have had most success. Writing from the latter place, he thus mentions one lately called from the Church on earth to join the throng who, having washed their robes in the blood of the Lamb, await a joyful resurrection—the late Archbishop of Tuam, then newly appointed to the see of Waterford:—"The new bishop seems very much to approve of those clergy that exert themselves, and I trust that he will be an ornament to the church. He preached on Sunday fortnight a truly Gospel sermon. 'Tis, indeed, wonderful to think the wide door that is opening to the truths of God's word; and how many there are now who embrace them, who, a very short time ago, were opposers of them, and despisers of those who delivered them."

Nor was Mr. Roe the only one who engaged in this early home mission, as we may term it. Others, actuated by the same spirit, engaged in the same work. One of them writes thus on the subject:—"The primary members of the Association* now began to give lectures in their parishes, and at length two or three of them agreed to establish lectures in the different neighbouring counties; of these Mr. Roe was one. This brought these men across many other clergymen, and much inquiry was induced. One of the members went occasionally round the south of Ireland lecturing, and numbers used to come

* The Clerical Association of Ossory.

to hear." Another member says—"Wherever P. R. went, he went as a clergyman, and when abroad was often asked to lecture. On one occasion, being at Mr. Weld's, at Bagnalstown, he lectured in a mill-store, I think in Leighlin-bridge. This led to an arrangement to have, or try to have, some stated lecturing in the neighbourhood. Accordingly, P. R., H. Irwin, and myself, undertook to go once a fortnight. Our invitation rapidly increased, and we soon had a considerable tour. We continued so doing until in each place the necessity ceased by our brethren being able and willing to lecture for themselves. At least this was generally the case, and we gradually withdrew."

That these proceedings should escape censure was hardly to be expected: and so it appears that while many rejoiced in the joyful sound now brought to their ears, there were also many adversaries. It is by no means a pleasing office to speak in the language of fault-finding concerning any men—more particularly concerning those who occupied the onerous, and honourable, and divinely-instituted office of the Christian Priesthood. But truth must be spoken: and truth obliges us to testify, as may be learned from many competent witnesses, that at this time the clergy, in too many instances, were so immersed in worldly frivolities and fashionable vices, that they had well nigh forgotten their holy calling, and but too truly deserved the remark made by a gentleman who, writing to Dr. Roe to congratulate him on the progress of his son, says—"The great point attained by Peter was his being able to convince his hearers how deeply he was interested in their eternal happiness; which, when gained, the rest followed of course. He informs me that

'every day he lives gives him additional happiness:' hence I esteem him to be a minister *every day*, whereas about *two hours* in the week mostly suffices our ministers—the rest of the time they are merely men of this world."

Now, the preaching of the Gospel and its adjuncts is naturally disrelished by all men. All men dislike to be told that they are sinners; and they cannot away with the humiliating doctrine that they are very far gone (yea, as far as is possible for living men to go) from original righteousness. Their pride and self-love, too, are wounded and irritated by that preaching, which tells them that the only ground from which any hope of pardon, any claim to heaven can be urged, is the merits of the incarnate God—a Saviour as able and as ready to save the foulest and most debased sensualist, or rogue, or murderer, as he is to save the most moral among whitewashed Pharisees. All men dislike those truths, and will naturally oppose them. But opposition was more especially to be expected from those who, called by their office to testify of these truths, had substituted a bare and frigid morality for the healing truths of the Gospel; and, forgetting that true sanctity can only be produced by the "faith which is in me," as said the Lord (Acts xxvi. 18), had sought, honestly, no doubt, but ignorantly, to gather fruit where they had sown no precious seed!

Added to these causes, which were most likely to produce opposition from both laity and clergy, there was another, in which the latter were more particularly concerned. The proceedings already mentioned were certainly not altogether regular. Much has been written on this point since the time of which we now speak; and some have maintained that the clergy are entitled to go where

they please, preaching the Gospel. But of late it seems to have been conceded by all parties, that no clergyman is entitled to enter, without leave, into the parish of another; or to officiate in a parish or in a diocese where he is not allowed by the proper ecclesiastical authorities. Few men, we believe, would be pleased to hear that a Clergyman, from another parish or another diocese, had come into that district which was lawfully committed to his care, and had there, without leave, or possibly against his will, collected his parishioners for the purpose of ministering among them; and why one should do, in another parish, that which he would not have done in his own, or treat a neighbouring bishop with less respect than he claims for himself, is not very easy to be understood. At least, such proceedings may fairly afford ground for objection; and it is by no means unlikely, that, combined with other causes before hinted at, they influenced the minds of those who at this time did not countenance, and in some cases strongly opposed, the missionary proceedings of Mr. Roe and his brethren.

In his own immediate circle, however, he seems to have met with as little obstruction or opposition as could have been expected. His Bishop was uniformly kind and encouraging; and the garrison chaplaincy having now become vacant, he used his influence and obtained it for Mr. Roe,* and thus introduced him to a sphere of usefulness, in which he was for very many years eminently successful. Indeed, his labours seem to have been very abundantly blessed at this time; and the writer has often heard him say, that those who were converted from the error of their ways at this time, when his own views, and consequently his

* His commission to the chaplaincy is dated 27th June, 1803.

preaching, were comparatively dark, were, in almost every instance, distinguished in after life by a peculiarly steady, and consistent, and holy conversation.

Were we to dwell on all the interesting circumstances which occur in his letters and journal of this date, this memoir would be extended far beyond the limits which are contemplated; besides this, much is recorded, which, though highly interesting to the writer, who, as a resident of this city, is familiar with the persons mentioned, or with their children and descendants, might not be so to others. Accordingly, as nothing of peculiar general interest occurs, we pass on to the year 1804, and present the reader with a few extracts from Mr. Roe's journal, written at that time.

"March 24th, 1804.—On Wednesday morning left Kilkenny, and rode to Thomastown, where I prayed with Mr. D.'s family. Went to see Mrs. G., and had a long and profitable conversation, particularly on the corruption of the heart of man—the full redemption that is in Christ Jesus—and the necessity of holiness. Of all these she appeared to have dark views, indeed much more so than I supposed: but withal a great willingness to hear, and, I believe, some desires after true religion. I received sufficient encouragement to go again, and trust that the Lord will be glorified in this family.

"Went on to Ross, and found a violent and determined opposition to the truth which has been faithfully preached, and has come with power to many hearts. Spent the evening profitably with many of my friends, and endeavoured to deliver my soul by declaring the plain truth of God's sacred word. One great formalist appeared much shaken.

"Thursday, after praying in the family, went to Crea-

cow, where I spoke very plainly to my uncle on the new birth, the necessity of prayer, &c., endeavoured to remove some objections, and exhorted him to follow after the things that make for his peace. He received them in good part, and I have reason to praise God on account of it.

"Friday morning, after prayer in the family, went to Chilcolm. . . . Lectured this evening at the school room, from Hosea, and never delivered a plainer message. Found great boldness and liberty, and spoke those things that many present thought too hard; but I was determined, through God's grace, to agree in the same report with my brethren who there speak. May the Lord show the people that they are fighting against God. May the preaching of the cross be no longer foolishness to them, &c.

"Spent the evening at G. Carr's, who had just returned from England, and gave a most pleasing account of the state of religion in the London churches, and the great prospect of far more extensive good. The clergy in England rejoiced to hear of our Association, inquired after the members of it, and desired a correspondence with us. More Gospel ministers in the London churches than in *all Ireland!* The Lord raise up more!

"Sunday morning, left Waterford, and preached at Fiddown, on 'Christ, our passover, is sacrificed for us.' The congregation not large, but very attentive. . . . Lectured in the evening at Pilltown, on 'take heed how ye hear.' The Lord enabled me to speak with great plainness, and I hope with profit to the people.

"Monday.—I this day saw—oh! that I felt—my want of prayer, and knowledge of God's word, and consequently a want of love, zeal, and humility. If the Lord permits me to return home, I trust I shall be more active than

ever—rest less upon means—and labour that God may be glorified in me.

"I have reason to bless God for this little trip. It has answered, I trust, many good ends; and if I have been instrumental in bringing light or comfort to one soul, oh! what abundant cause have I to be grateful and thankful. Religion is spreading fast, and the ministers increasing in number. May they increase in holiness, and ever continue burning and shining lights in the church of God. My affection for the dear people of Kilkenny I find more and more strengthened and warm; and my occasional separation from them, and mixing with others serves to show me more clearly how happy I am in my situation. Godliness with contentment is surely great, oh! very great gain; and I trust that He who showed me the sin and folly of bartering my soul for the perishable things of this vain world, will also perfect in me his own work, and enable me to go on even to the end, rejoicing in hope through the power of the Holy Ghost. Blessed be God, though my exertions are truly weak, and every way beneath my duty, and what he calls me to, yet can I truly say, that I desire to spend and be spent in his service. It is perfect freedom, and will ever be so. 'In the Lord Jehovah is everlasting strength.'"

"Monday, August 13th, 1804.—After having committed myself to Him that judgeth righteously, I set out on a visit to Tramore, with a desire to enter the door which seemed to be open for the preaching of the Gospel, and the declaration of those truths which are the ground of the sinner's hope, and of the believer's confidence; and was brought in safety on my journey through the providential care of my God. The people ardently desirous to hear,

assembled at seven P.M., and though the notice was short, the congregation was very great; and the Lord enabled me to preach with some degree of liberty from Acts x. 42, 43. A deep attention was observable in the people; one Roman Catholic lady of consequence heard—I have this day received great encouragement to lift up my voice, cry aloud, and spare not; but oh! how weak, how ignorant, how insufficient for these things. Lord help me."

"August 16th.—Had some very profitable conversation with Mr. M——, who is now a decided friend to the truth; has read prayers (*i. e.* at the lecture) every day this week, and is a bold champion in the cause of Christ. What a mighty change can be wrought in a short time by divine grace; and what forbearance ought to be exercised towards those who seem to be the enemies of godliness. Perhaps, at the moment that we are speaking most harshly of them, the gracious designs of God's mercy are fulfilling: and they are near the possession of that 'godly sorrow, which worketh repentance unto salvation, not to be repented of.'"

"August 17th. . . . How wonderful is the Lord, opening the hearts of the generality of people to receive the glad tidings of great joy. The word spoken shall not return to the Lord in vain, but will be as a grain of mustard seed. Perhaps, when the ministers of the Gospel after having laboured early and late, shall for years have lain in the tomb — perhaps, then, the fruit of their labours shall be seen. . . . One thing I desire much to see, love and unity among all descriptions of religious professors—a removal of narrow-mindedness and bigotry —and of every thing like the abominable doctrine of exclusive salvation. What a mistake to put forms and ceremonies for the life, spirit, and power of religion."

"September 10th.—Left Kilkenny for Tramore. . . Saw at Mullenavat Mr. ———,* who has been preaching at Waterford. He holds the highest, and I believe, the most extravagant doctrines of Calvinism; deals very much in censure, and in condemning those who differ from him; yet I could also observe with sorrow, very unwarrantable prejudices entertained against those who do not think with him. How many who reprobate the doctrine of infallibility, really believe it, and act upon it. The Lord keep me clear from both extremes, and save me from every spirit and temper but that of a Christian. How people can fancy they are religious, whilst they actually hate those who differ from them in some points, seems truly astonishing and unaccountable.

"Wednesday, September 12th.—Preached at twelve from Rev. xii. 14, and in the evening from Matt. iii. 17. . . . I observed several much affected, and felt an assurance that God's word shall not return unto him void. . . . . This is a most favourable place for the preaching of the word—people of every description, and from almost every county come to hear; and as to attention and propriety of behaviour I never saw greater in my life."

"Dublin, Sunday, October 14th, 1804.—Yesterday by a kind Providence I was brought to the end of my journey. . . . . My mind was more than usually employed in meditation during my journey. I sensibly felt my past unfaithfulness, my want of love to immortal souls; and also a desire, if I return again, to exert myself more in the service of my Lord and Master. . . . .

"Preached this morning (at Peter's) on 1st Peter iii. 12. The people very attentive. . . . . Preached in the

* This gentleman was not a Churchman.

evening on Micah vi. 8. . . . . Alas! what a pity that there are no preachers in the churches here, to preach Christ and him crucified as the only hope and refuge of the lost. The churches would be crowded—the dissenting spirit, which too much prevails, be effectually checked; and souls snatched as brands from the everlasting burning."

"Thursday, Oct. 18th.—Did duty twice this day at Peter's. . . . Had a very long conversation with Mr. L—— upon the doctrine of 'imputed righteousness,' which most evidently appears to be scriptural and the doctrine of our church—seems to have a direct tendency to humble the sinner, and to constrain him to lay and keep hold of the Lord Jesus Christ by faith. How little is it preached! and yet, without feeling its power upon the soul, we can never know the blessings of free grace. Lord enable me to declare it."

"Dublin, October 18th, 1804.

"Dear Mr. Pidgeon, . . . I suppose that you have heard before this of Dr. Walker's expulsion from the college. The circumstances, as far as I have learned them, are these:—He gave public notice that he would preach at some market-house in the north, and did so. When this came to the knowledge of the Provost, he was summoned to attend the Board to answer such charges as might be brought against him; but before the day came, he wrote to the Provost and sent in his resignation, stating that for some time past he had looked upon the situation of a Fellow as incompatible with that of a minister of the Gospel, and also expressing many things to the prejudice of the Church of England. This so offended the Provost that he summoned the two Deans, refused the resignation, and expelled Dr. Walker. The next

Sunday he appeared at the Bethesda without his gown, spoke of the change in his sentiments, of suffering for righteousness sake, &c., began the service with a hymn, and has exploded the liturgy. . . . These are events truly lamentable—hurtful to the Church of England and to the cause of God. What need have we to take heed when we stand lest we fall. We ought to guard against every departure from the simplicity of the Gospel—lay aside every strife of words, and earnestly pray that the whole church may be kept in the unity of the spirit and in the bond of peace. As we have been so highly favoured of the Lord we have an additional call to labour, that we be not weary in well doing; but that we may go on declaring the whole counsel of God, and showing that though others have forsaken the Church in which they have been called and enlightened, it is still our firm, our unaltered purpose to remain within her pale, preaching her doctrines, and showing them forth in our lives."

To this letter Mr. Pidgeon replied; and, as there is an inclination in some minds, and particularly now-a-days, to suspect all men who hold what are technically called evangelical principles of a tendency to dissent, or at least of lukewarmness towards the church, perhaps it may not be unadvisable to give an extract. He says:—"In the meantime, may it be our concern to take heed to ourselves and to our doctrine; and not only, as you say, to guard against every departure from the simplicity of the Gospel, but also against every deviation from that excellent order which our Church has established in the public ministration of it: and while we avoid every strife of words, may we never cease earnestly to contend for that pure and scriptural

system of faith handed down to us by her saints and martyrs."

We return to Mr. Roe's journal and letters.

"Dublin, Oct. 20th, 1804.—I have been these three days occupied reading Hervey's Letters to Mr. Wesley, given me by Mr. L—— to peruse. They deserve most justly the commendation he gave them. He writes in great love, though very sharply attacked; and in my mind lays down the righteousness of the Redeemer, its sufficiency for the supply of our every want, &c., in the clearest possible manner. I trust that I have received much light on the subject; and that I shall be able, through grace, to enforce it from its practical influence upon my own heart."

"Dublin, Oct. 29th, 1804. . . . Breakfasted with the Strangers' Friend Society—the meeting was numerous and lively; much in several experiences that I could not approve of. Though the Lord Jesus Christ is much spoken of, he does not appear to be made the only, the sole foundation. There seems to be too much resting on frames, feelings, &c.; and when these vary, are low, or depressed, the mind gets disquieted, is oppressed with unbelief, and doubts whether it has ever yet known Christ."

During this visit to Dublin, Mr. Roe was busily and actively employed, both publicly and from house to house. He preached every Sunday to large and increasing congregations—twice on the first, and three times on each succeeding Sunday during his stay, principally at St. Peter's, and once at St. Bride's and at St. Anne's. His own concluding remarks on his visit are as follow:—"My ministry here is over for the present, and I am truly

ashamed of it, it has been marked by so little zeal and energy: yet I trust some souls were blessed by it."

In the former chapter, which gave an account of the proceedings of the Clerical Association of Ossory, the reader who has a desire to trace the gradual entrance of scriptural light into the minds of the members of that society, will have remarked that the first plain and unequivocal statement of Justification through righteousness imputed to the believer in Christ (the doctrine alike of Holy Scripture and of the Church) was made at the meeting held in September, 1804; and it is by no means uninteresting to find, as the above extracts show, that just at this time Mr. Roe seems to have come to a decided view on this important point—a point then not much understood, and against which a formidable opposition is now seemingly about to be manifested. May God avert the anticipated calamity! But who is there that studies the semi-popish views put forth from time to time by the Tractarians of Oxford—who is there that considers how gratifying such notions are to the Pharisaic hearts of truth-hating man—who is there that sees how the principles of these writers are overspreading the land, sending some back to Rome, leading all to look but too favourably on her anti-scriptural and damnable idolatries, and yet can silence his rising fears or dispel his forebodings? When this fundamental truth was of old ridiculed, contemned, and opposed, its faithful defenders and pious advocates took their stand upon the word of God and the formularies of the Church. These witnesses speak the same thing—they give no uncertain sound—they neither dilute God's holy law to make it more palatable to the disordered and sickly taste of sinners, nor do they

preach up the value of a sincere though imperfect obedience to gratify the swelling vanity of Pharisees. They teach not, that justification is begun by Christ and then perfected by man; but they tell us, "that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death—he for them fulfilled the law in his life." Let the priests, the ministers of God, now abide by these same truths—let them take their stand upon the same unchanging foundation—let them show them forth not with their lips only, but in their lives, and doubtless God will bless their efforts in his cause, and will be with them of a truth.

Even at the risk of prolonging this chapter beyond due bounds, we cannot avoid the temptation which we feel to give place to extracts from two letters from a valued clergyman, Rev. Joseph Stopford, D.D. and Rector of Letterkenny, of whom it is to be regretted that so little is known to the church on earth. Had it been possible they would have been inserted in the course of the Memoir; but as they are undated, and no corresponding letters or entries in Mr. Roe's journals have been found, it was difficult to assign them any particular place.

"I was not a little surprised to see S—— here the other day. He will not let me say a word against Overton.* I have been, on calmer reflection, inclined to object to his polemic spirit. We may have strenuous zeal, but 'if we give our body to be burned, and have not long-suffering, meekness, charity,' we have not the Spirit. We should not only follow the part of the passage quoted by Overton in his title-page, 'Be always ready to give a reason of the hope that is in you,' but should

* Author of "The True Churchman," &c.

also ever add the words which St. Peter seemed to intend as the most emphatic in the sentence, 'with meekness and fear.'

"I have been lately reading Hooker's Eccles. Polity, and am greatly pleased with the meek quietness of his temper, which is joined with deep wisdom and powerful strength of understanding.

"Believe me, yours very sincerely,

"J. STOPFORD.

"April 23."

The next extract is from a letter addressed to Rev. Robert Shaw.

"Kilworth.

"My dear Shaw—As I shall not be so well fitted after getting into the bustle of Cork, to perform my promise of writing to you, as here after the tranquillity of a solitary drive, I sit down while breakfast is getting ready.

"On the road I read over the sermon on the mount, having in view the determination of the question—'How far should a Christian man mix in the usual intercourses of this world?' Nothing appears more clear than that our primary views should be as if we were moving in another world; and that the Christian character requires the most decided heavenly-mindedness. If this be the nature of his soul, he may blend with human life, with the good and with the wicked; and, as I conceive, not depart from the Christian station. If the character of a disciple of Christ be described as consisting of heavenly *forms*, then the person who is by them led into Christianity, must be contracted and cannot live out of those forms; but if it be proposed as denoting a certain

heavenly *temper*, then the convert may go through the varieties of life, and be always uniform.

"It may be said that if the Christian thus mix with the world, he will lead the worldly-minded man to believe that he also is a Christian, because he sees no decided separation of the one character from the other. I believe the objection would not be made, were a *real* Christian thus to mix with society. The genuine Christian can never, by the worldly man, be confounded with himself; for whilst he shows in his countenance that meekness and lowliness which would impel him to go under the feet of those around him, in order to serve them, he also displays the serenity of a man who has conquered the world, and has fixed his thoughts on a better; he exhibits a child-like simplicity which renders him happy and pleased with every thing, but at the same time, shows that he has something in him of gratitude to a kind Father, which makes him cast bright rays of cheerfulness on every creature of God and every gift he bestows; so that his playful delight in every object, is manifestly discerned to be consistent with the dignity of character which he never loses. And as dignity is not lost in little scenes, so gentle ease is not lost in the most trying—the greatness of his soul so rises above this world, that toils and difficulties are to him as toys to children, and with child-like simplicity he handles them all.

"If we look to our Lord, we shall have an example of serene heavenly-mindedness, with a meekness that could descend to washing the feet of his disciples. St. Paul sometimes meets our view as dying before us—as labouring with his hands; at other times with commanding dignity.

Before Agrippa what an union of greatness of soul with meek charity.

. . . . . .

"Let us, my friend, go up with the Methodists to their highest scenes of heavenly-mindedness; but then let us not be chained with them to the clouds, but return unto men. If the Methodists would let loose into the world their mature and veteran converts, their discipline would perhaps be most useful—introductory to genuine Christianity—a schoolmaster leading to it, rather than Christianity itself.

"I state all this in way of investigation and from observations made upon others; for I don't from experience understand how to represent genuine Christianity. I am in the valley of the world, and look at the lovely eminence of Christianity extended at a distance. How sweetly serene the varied walks, the trees, the fruit; and how soft the light which lies upon it, sent from the distant sun of immortal bliss to which its ways appear to lead."

It was never the privilege of the writer to meet the learned and pious clergyman who wrote the above; but if report speaks truly, and we have heard it from those who knew him, few men exhibited more of that heavenly-mindedness and childlike simplicity which he endeavoured to pourtray, but with characteristic modesty dared not to attribute to himself.

Dr. Stopford died in April, 1833, and the following affectionate remembrance of him occurs in Mr. Roe's journal at the time:—"My old and valued friend, Dr. Stopford, of Letterkenny, is dead. He long adorned the Gospel; and under God I owe him much. He was the

first who spoke to me upon the responsibilities and duties of the ministerial office; and when I was a very young man and very thoughtless, he often and in the kindest manner gave me counsel which I never forgot, and which, through the mercy of God, I was enabled to profit by. His removal is another call to me to quicken my pace, and to give all diligence to make my calling and election sure. I do feel most sensibly that time is short. May eternity be glorious to me, a sinner."

NOTE.

Since the first sheets of this Memoir were printed, and therefore too late to permit its insertion in a more suitable place, the following letter from Dr. Stopford to the Bishop of Cork was found:—

"My Lord—This will be handed to you by my pupil Peter Roe, who has called on me to give a certificate of his character as necessary for ordination.

"I am happy in saying, that his conduct during the time of his being my pupil has been *perfectly unexceptionable and proper*. It is also my sincere opinion, derived from the ardour with which he has sought for information relating to the clerical profession, that he will be *an eminently zealous* pastor, making the duties of a Clergyman to form the principal employment of his time, and the pleasure of his life. This is a high character; but I am persuaded not an exaggerated one."

CHAPTER V.

Comprising the years 1805 *to* 1809, *inclusive.*

UNITING POWER OF TRUE RELIGION—MR. ROE PREACHES IN DUBLIN—VISITS ENGLAND—LETTER TO HIS FATHER—TO MR. PIDGEON—OPINION OF MR. NEWTON, MR. CECIL, AND OTHERS—PREACHES—MR. WILBERFORCE—MR. PIDGEON RESIGNS ST. MARY'S TO MR. ROE—DEATH OF BISHOP HAMILTON—DR. QUARRY OF CORK—MR. ROE VISITS DUBLIN AND BECOMES VERY POPULAR—PREACHES BEFORE THE LORD LIEUTENANT AND DUCHESS OF BEDFORD—REVIEW OF HIS SERMON—POPULAR AT HOME—EVIDENCE—ILLNESS AND DEATH OF MR. PIDGEON—MR. ROE'S SERMON—CORRESPONDENCE WITH REV. JOHN JEBB, AFTERWARDS BISHOP OF LIMERICK, AND REV. IRVINE WHITTY, RESPECTING HIS DOCTRINAL VIEWS AND ECCLESIASTICAL SUBMISSION—LETTERS TO MRS. DODGSON MADDEN ON DEATH OF HER HUSBAND.

THE religion of our Lord and Saviour Jesus Christ is distinguished from all the so-called religions which have emanated from the fancy or feelings of fallen man, by the strong and holy principle of brotherly love. It is not that its professors are bound together simply and merely by similarity of taste and pursuit—it is not that like bonds of union arising from similarity of profession, trade, or employment, it joins men together by a highly refined *esprit du corps*—Christianity is distinguished from all and every thing of the kind arising from earthly associations or from worldly brotherhood. It is *love*—a participation so far in the character of Him, the brightest rays of whose holy character are concentred in that one brilliant and glowing passage, "God is love."

It is unnecessary to enlarge upon the various and varied ways in which this principle of brotherly love is exhibited

in the character of the true Christian. Every one knows that of old when Christianity was new, and brotherly love but just born into the world, this holy principle was so manifested, not in word only, but in deed—not only by loud professions made in the midst of ease, and peace, and worldly rest, but by patient endurance in the midst of all the varied torments which the malignity of persecutors could devise—that even the very instruments of Satan's hostility against the Gospel of the Lord Jesus, and those who loved it, were forced to exclaim, "See how these Christians love one another." The precepts of the beloved disciple were not yet forgotten; and still his words seemed thrilling in their ears—"Little children, love one another."

Wherever true religion flourishes, whether in an individual or among a community, this precept will be obeyed, and brotherly love will be exhibited. This is that principle which, like the secret signals of a mysterious brotherhood, speaks to the heart in language unheard by the uninitiated ear—in accents not to be understood by the carnal heart. It unites the followers of the Lord Jesus into one holy brotherhood, in which the members have sympathy one with another, through their glorious Head. Alas! that human frailty and human passions so often steal in, and disunite those who should be very friends.

It is this principle which teaches all true Christians to have delight in the saints whom they esteem to be the excellent in the earth; and to seek as far forth as they can, to meet and know those who love the Lord.

Actuated by feelings of this description, Mr. Roe had long desired to visit his brethren in England, and see how they did. Doubtless, he believed that a short intercourse with the Venns, and Newtons, and Cecils of the sister

island, would be not only pleasing but profitable. He states that he had often reflected upon the advantages likely to arise from such a visit; but, hitherto he had not had it in his power to act upon the desire which had of a long time existed in his breast. His time had been, and indeed continued to be, much occupied at home. Matters to which he was before a stranger, were now forced upon him; and he was led to doubt the regularity of some of his proceedings, and to see the necessity of conducting his social meetings with more of the authority committed to him, as the ordained minister of Christ. What was the precise nature of the opposition made to him, does not appear; but it caused him much, both of thought and anxiety, and led him to say, "I feel my mind considerably weaned from many persons and things that I inordinately loved."

Besides his home occupations, he was also again called on to plead the cause of charity in Dublin. The request seems to have been made through his father, who, in a second letter expressive of his gratification at his son having responded to the call, strongly advises him to preach extempore. The advice was followed; and the sermon which was preached in St. Catherine's Church for the parochial school, the 31st of March, 1805, raised the preacher still higher in the estimation of his hearers: and—to use the words of the Governors of the school in their vote of thanks—"the successful result of his animated zeal and eloquence, was a contribution of three hundred and twenty-two pounds thirteen shillings and one penny, a sum unexampled in this part of the metropolis." At this time *The Mirror* newspaper was used to treat its readers with "Clerical Strictures." A preacher of Mr.

Roe's now rising character was hardly likely to escape notice: and accordingly, immediately after the above sermon was preached, a review of it was given, in general highly eulogistic, and concluding with the following passage:— "Mr. Roe is a preacher of the school of Romaine; and we fear not to hazard the expression, of the school of his Divine Master—fervid, yet rational; elegant, yet simple; although the Bible forms his system of oratory, he does not contemptuously tread either Cicero or Demosthenes beneath his feet."*

Early in the summer he at last found time and opportunity to pay his long-contemplated visit to his English brethren, and thus became acquainted with many of those faithful servants and soldiers of Christ Jesus, who, having "fought manfully under his banner against sin, the world, and the devil," have since then entered into their rest: and now sleeping in Jesus, await a glorious resurrection. Of this visit Mr. Roe's pen has left many records, both in his diary and in his letters; and though it is believed that there exists in many minds a prejudice against the introduction of large quotations, either from diaries or letters, yet being satisfied that his observations could not be better conveyed, or his opinions more truly represented than they are by himself, the writer, still acting upon his guiding principle of making Mr. Roe appear as much as possible as

* A friend writes thus: "The interest excited by his preaching was of the most extraordinary description, and only exceeded by that called forth by Dean Kirwan. Bride's Church used to be crowded to such excess, that the very windows were filled even outside, and not one spot in the whole church left unoccupied. St. Peter's Church also, and St. Catherine's, with others which I do not recollect, were likewise overflowing. When he was in Dublin his father's servant was obliged constantly to stand the whole day in the hall, to answer the never-ceasing inquiries of where he was to preach."

his own biographer, will draw on these valuable materials, and would bespeak for them the kind attention of his readers.

"Bristol, July 4th, 1805.

"My very dear Father—By the permission and protection of a gracious God I arrived safely two hours ago in this beautiful city, and purpose being off in about an hour to Bath. . . . . I have travelled through a great part of South Wales, and am much delighted with it; and this day I had a delightful sail across the Severn. I posted through Wales with a gentleman, a Mr. Smyth, who has kindly insisted on my remaining with him while in Bath. . . . . How thankful ought we to be that the Lord has hitherto so mercifully helped us; that he has brought us through so many and great dangers, and still seems willing to pour upon us more abundant blessings. Wherever we are, may we, through grace, be thankful! May we be found waiting at the Redeemer's feet, and seeking above all things the kingdom of God and his righteousness. Truly this world is not worth the possessing or living in, if our hearts be void of the Redeemer's love, and our affections estranged from him who alone is worthy to claim both their greatest height and warmth. I trust that we shall remember each other at the throne of grace; and should it be so ordered that we never meet below, may we meet in those fairer worlds above, where our sun shall rise never to set; and where peace and unutterable joy shall be our portion for ever through that Redeemer who ever liveth to make intercession for us."

In his diary under date of July 9th, he writes thus:—

"Since last Thursday my time has been happily, because profitably, spent in Bath; and I have some reason to hope that my steps were directed thither by Him who governs all things according to the councils of his own will. I have been with a very amiable family—we have prayers twice a day, reading the Scripture and conversation. One young man lately brought to God, and who had very clear views of Gospel truth, met with some who depreciated the doctrine of Christ's righteousness, and taught that after the first act of grace in justifying the sinner, he was then left to himself to finish the work. The belief of this he for a considerable time opposed, but at length yielded to it; and from that time he has had many doubts, fears, and distresses. He now, I think, sees a more excellent way, and is enabled to rejoice. A servant-woman in the same house has been afflicted, and is also under serious concern about her soul. The Lord seems to be drawing her to himself, and I hope that I have been an instrument of good to her. . . . . What a mercy to have even one soul snatched as a brand from the burning; and from being an heir of hell, to be made an heir of glory."

At Bath Mr. Roe became acquainted with several of the friends of true and vital religion, and was permitted to exercise his ministry by preaching at St. James' Church, to "a very large and attentive congregation." He seems to have had much enjoyment in Christian intercourse during his sojourn there: and though he had invitations to remain longer with his new-made friends, he could not avail himself of their kindness, but proceeded on to pay his first visit to London, whence he wrote as follows to Mr. Pidgeon:—

"London, July 20th, 1805.

"Dear Mr. Pidgeon—As I know that you are very anxious about the state of religion in this city, I am desirous, as far forth as I can, to give you some information concerning it; but feel myself utterly unable adequately to express the wonders which the Lord is doing in this corner of his vineyard. Though the Gospel has been long and faithfully preached here, it appears that the sun is only rising; and every event, every occurrence seem combined to say that this is the Lord's time to have mercy upon Zion.

"There is now, among the devoted servants of God, one hearty unanimous desire to disseminate the Scriptures from pole to pole; there is a zeal, an earnestness, and a liberality which manifest the existence of a genuine spirit of true and undefiled religion. The state of Ireland is also under their consideration; and whatever measure seems calculated, under the Divine blessing, to be of service to our land, will be heartily and speedily adopted. I hope to be at a meeting of the Bible Society on Tuesday morning.

"I have heard several of the Gospel ministers preach, and also have become acquainted with them; more particularly Messrs. Newton, Cecil, and Pratt. This morning I breakfasted with Mr. Newton. He expounded a portion of Scripture, and prayed most feelingly and fervently. His conversation is truly in Heaven; and his heart seems to overflow when he dwells upon his favourite theme—the redeeming love of the Lord Jesus Christ. On Wednesday I heard him preach from, 'The works of the Lord are great; sought out of all them that have pleasure therein.' He can with difficulty be heard; but his very appearance, as a worn-out veteran in the army of the Lord of Hosts,

must make an impression, perhaps more strong and forcible than the most eloquent discourse.*

"Mr. Cecil is very original in his manner. He seems to have well digested his subject, but rests upon the occasional circumstances that may arise to apply and press it upon the minds of his hearers. He uses very bold and strong language—sets forth the Lord Jesus Christ as all in all—sweeps away every other foundation and ground of hope, and applies it so practically that I have scarcely ever heard any thing more admirable. He has a most happy art of connecting faith and practice.† He has engaged me, contrary to my wish, to preach for him to-morrow evening, and I am to preach for Mr. Newton at noon. In the course of next week I have some expectation of seeing Mr. Venn of Clapham, and Mr. Wilberforce.

"In Bath I heard the celebrated Mr. Jay,‡ an Independent Minister. He is allowed to be a man of great candour and liberality. I heard also a Baptist Minister, a very plain man in his manner and speech, but apparently ardent and faithful in the Redeemer's cause. I have heard

* Writing to his father, Mr. Roe says of Mr. Newton:—"He seemed to be uttering as though they were his last words, 'Come unto me all ye that fear God, and I will tell you what he hath done for my soul.'" In his diary he writes:—"Mr. Newton, now eighty years old, is still able to preach, but very weakly. He is an old veteran in the army of a crucified Redeemer. The remains of a great mind are still apparent, and he speaks with great interest and feeling about the things of God."

† Diary.—"Mr. Cecil is a very accurate, sensible, and impressive preacher. He has a very improved mind, and what he says is new and striking."

‡ Diary.—"Mr. Jay of Bath, an Independent Minister, has a peculiar mode of preaching and lecturing. He seems fond of speaking from a large portion of Scripture, and particularly explaining every word. I received from him some hints which I hope to profit by."

other preachers of different descriptions; and I think I speak impartially in saying, that the Ministers of the Establishment whom I have heard are far superior to them in manner, in excellence of matter, and in judicious observation and application. There is, however, one thing too observable in them, the little exertion they make to bring people to church. My heart has been truly sorrowful when I have seen a meeting-house full, and the people met to hear an indifferent preacher; whilst an eminent minister was preaching to comparatively very few in the church. In the cases of many individuals this, doubtless, arises from a predilection for dissenting principles; but I fear that there is much blame to be attached to the Clergy: and this matter I have taken the liberty of submissively mentioning to Mr. Pratt."*

During Mr. Roe's stay in London, he was on a visit with Mr. Butterworth, to whom he was introduced by letter, by a friend in Ireland. His intention was to have abstained from preaching in London, and to have availed himself of the opportunities afforded him of profiting by the preaching of those eminent men who then, when vital godliness was much less fashionable than at present, stood in the forefront of the battle, as good soldiers of the Lord Jesus Christ. Such intentions are easier formed than acted on: and Mr. Roe was obliged to take his place beside Newton and Cecil, as an ambassador of Christ—a standard-bearer of the Lord of Hosts. He accordingly preached twice at St. Mary's, Woolnoth, for the venerable Newton;

* Is not the best cure for this, to teach the people to love the church? Love to the minister—admiration of his abilities, and such like may fill the church while he is there—but is that sufficient? What is to bring them when their favourite is removed?

three times at St. John's, for Mr. Cecil; three times at Spitalfields; once at Tavistocke Chapel; and once at Longacre Church.

We have already seen Mr. Roe's estimate of some of the most eminent clergy of London. His diary contains a few remarks on some other preachers, which may be acceptable.

"Mr. Wilkinson is a faithful and impressive preacher, but appears to be somewhat high in his sentiments. His word, however, is blessed. The people seem much attached to him, and his brethren account him a holy man.

"Mr. Pratt I have not heard preach; but he is a delightful companion—a sensible, clear, well-judging man.

"Mr. Richmond is an extraordinary good preacher: he gets through his sermons with more ease than any man I ever heard; compresses a vast deal of matter into one discourse, and is an excellent reader.

"Saw Mr. Biddulph, of Bristol, and had a great deal of conversation with him. He is a steady friend to the church, and very liberal. Though not eloquent, his word seems to be with power. His congregation is large and attentive. He writes a great deal, and is much looked up to as a religious character."

But there was another person, a layman of no small note, both in the religious and political world, one long respected, and with whom he much desired to become acquainted, whom it was his good fortune to meet during his visit to London. He thus refers to it in a letter to his father:—"My stay in London was particularly delayed by the hope and expectation of seeing Mr. Wilberforce; both of which were gratified on Monday. He had been out of London, or rather absent from his country seat, about four miles distant, for some time, and only returned on Satur-

day. I went to see him on Monday morning, and enjoyed the great blessing of his conversation. As I was determined to begin my journey the following day, I could not stay to dine with him; but he drove me in his carriage to London. He is a man truly alive to every thing that concerns the church of Christ; evidently possesses a very active and intelligent mind; and has the warmth and affection that never fail at once to gain the heart.* If I could judge of his public by his private speaking, I should not hesitate to pronounce it most chaste, correct, and elegant. He said he regretted that his absence prevented us from being sooner, and of course longer acquainted. He has most kindly invited me to his house, if I should again visit London.

Mr. Wilberforce was the last acquaintance made by Mr. Roe during this visit; and immediately after, he turned his face homeward, determined in the Lord, and stirred up to this determination by all he had seen and heard, "to be more zealous and indefatigable than ever in praying, reading, meditating, preaching, and catechising." He had derived much valuable information and spiritual wisdom during his stay in London. He had seen religion in circumstances and under trials with which he was himself unacquainted. He had held converse with many of the most eminent, and wise, and holy ministers of the church; and the Lord had enabled him to profit by all he had seen, and by all he had heard. On his way home he preached at Shrewsbury, and thus mentions a visit which he paid to Madeley:—"On my return home called to see Mrs.

* Diary.—"His spiritual wisdom, his humility and apparent consciousness of God's presence humbled me in the dust. Oh, that I were truly humble."

Fletcher, at Madeley; and was much gratified at seeing the widow of so eminent a servant of God, as well as pleased with her conversation. She assembled a large congregation in the evening, and I preached from the words—'Unto you, therefore, who believe, He is precious.' . . . Spent a happy hour in viewing the churchyard, &c., that were once under Mr. F.'s care. Upon many of the stones there are lines calculated to make a passenger reflect. The tomb of Mr. Fletcher, erected by and at the expense of his parishioners, is very beautiful; expressive of their regard and his character. Here, as every where else, there appears a very narrow spirit in those who are attached to sects. Oh, what a pity that the work of God should be thus marred in a soul, by a wish to overvalue itself, and undervalue others. 'Tis also much to be lamented how common it is, in the religious world, to forget that solemn and important injunction—'call no man master upon earth.' This idolatry has destroyed thousands."

During Mr. Roe's absence in England, affairs of much importance to him, but of which he was, at the time, altogether ignorant, were under consideration in Kilkenny. The reader will recollect that at this time Mr. Roe was Curate assistant, at St. Mary's, to the Rev. Edward Pidgeon. The latter, though possessed of much zeal and fervour, and competent as well by acquirements as by personal piety, to fill the arduous post assigned him in the church, was yet hindered doing so, by a weakly body and constant ill health. Revolving on these things, and finding himself gradually declining, he became most anxious to secure a competent and faithful minister for his parishioners, and accordingly determined to resign St.

Mary's in favour of Mr. Roe. This, of course, could not be done without the sanction of his Diocesan, the patron of the living: and therefore, as it was painfully evident that the excellent Bishop, who had long favoured both him and his curate, was fast breaking, and as his successor in the See might be less willing to consent to the proposed arrangement, Mr. Pidgeon determined to put his generous intention into effect, with as little delay as the case admitted of. Accordingly, when Mr. Roe returned, the subject was opened to him; and the Bishop's consent having been obtained, and all arrangements duly made, Mr. Pidgeon, to use Mr. Roe's words, "gave the most convincing proof that could be given, of disinterestedness and self-denial—a sacrifice that he has made, and which he can but ill afford, for conscience' sake;" and Mr. Roe became, and continued to his death, the Minister* of St. Mary's, Kilkenny.

A former chapter has already informed the reader that the Church of Christ suffered a great loss in the end of this year, by the death of Bishop Hamilton, who had presided over the see of Ossory for the last seven years. Under the Providence of God he had been the honoured instrument of, at least, protecting the little spark of vital religion which appeared in the city of Kilkenny, and was now growing to a bright and spreading flame. Possessed of talents of no ordinary description, and acquirements which had distinguished him, as a Fellow and a Professor, in

* The writer having often heard objections made to clergymen who have styled themselves "Ministers" of such and such Churches, instead of using the terms Rector or Vicar, wishes to mention that St. Mary's is neither a Rectory nor a Vicarage, but a Perpetual Cure—that it seems to have been usual with Mr. Roe's predecessors to designate themselves by the term Minister; and that the said word, which sounds so dissenting to some ears is of frequent occurrence in the Book of Common Prayer.

the University, he had been successively advanced to the Deanery of Armagh, the Bishoprick of Clonfert, and afterwards to the See of Ossory; where he ever stood forth as the friend and supporter of those among his clergy, who laboured with zeal, but often under much opposition, to lead sinners to "true repentance towards God, and faith in the Lord Jesus Christ." The Lord called him to his rest on the 1st of December in this year; and on the succeeding Sunday, Mr. Roe paid the following tribute to his memory from the pulpit:—"He was raised without solicitation to the Episcopal dignity. He was the friend and advocate of every plan that seemed calculated to promote industry, morality, and religion. He heard the cries of the poor, and was ever ready to administer relief. Under his fostering care, all who felt the importance and responsibility of the ministerial office, were excited and encouraged in their exertions. The truth which he acknowledged, and the preaching of which he recommended, afforded him comfort in his last moments; and Jesus Christ, who is still a stumbling-block to many, was the *only* ground of his hope. He most clearly saw the folly of every human pursuit, that did not tend to the knowledge and glory of God; and that human reason was insufficient to develope the mysteries of redeeming love. Before he left this transitory life, he prayed so fervently, and exhorted so warmly and affectionately, that the members of his family who were then around him, were enabled to dry their tears; rejoicing that he possessed redemption in the blood of Jesus Christ."

With Dr. Hamilton, Mr. Roe lost a steady friend and valuable adviser; and the loss was soon felt. That his preaching and exemplary activity and zeal were not relished, even by some of his clerical brethren, he was

well aware; but whatever their private sentiments might have been, they could not give them vent while the Bishop of the diocese used his influence and authority in countenancing and protecting Mr. Roe and his brethren who were like-minded. Now, however, that the Bishop was gone, the enmity was soon manifested: the opposition soon arose: and if we do not dwell at large upon the painful subject, it is not from lack of materials, but from an unwillingness to annoy the living, or speak unpleasant truths of the dead. Let us hope, as we may, that some, if not all, who gave way to the natural enmity of the carnal mind against the truth of God, afterwards repented; and found, or find, peace and hope flowing to them from that Gospel which they once denounced as fanaticism—from that Saviour who was once a stumbling-block to their pride, and foolishness to their imaginary wisdom.

As it is the wish of the writer to introduce incidentally any information he can collect relating to the spread of true religion in Ireland, the following extract of a letter addressed to Mr. Roe, from a clergyman of the diocese of Ossory who was then on a visit in Cork, is introduced here. It was written January 27th, 1806; and may be the more acceptable as we believe that no record of the holy and valuable Clergyman alluded to, has been given to the public:—"It was pleasant to me in coming here, to find that Cork has indeed gained a very considerable acquisition in getting Mr. Quarry. He promises to be a great blessing to this benighted place. I preached for him Sunday se'nnight, and also yesterday at morning service before the Communion; and I heard him preach at noon from—'Be not weary in well doing.' . . . . He is followed by vast numbers, who seem as yet willing

to bear with his doctrine for the beauty of his composition, and the graceful manner of his delivery. He appears very earnest to do good; is a warm advocate for the free grace of the Gospel; and has no tincture of Arminianism in his principles. . . . . The tracts I brought down with me I trust will be attended with the divine blessing. The people here were much taken with them: so much so that they are speaking of forming a Tract Society."

In February, 1806, Mr. Roe married Mary Anne, daughter of Arthur Gore, Esq. of the City of Kilkenny, whose dying bed had been cheered within the last year by the hope of the everlasting Gospel, ministered by this faithful servant of God. Of Mrs. Roe, who survives her beloved husband, we could say much—but we forbear: for did we speak as affection would prompt, as our knowledge would authorize, and as her character would require, we might seem to many to use the language of flattery; and would most certainly pain one not less remarkable for other excellencies than for retiring Christian humility.

The impressions made by Mr. Roe's preaching in Dublin during the former year had not died away; he was affectionately remembered, and his assistance was again eagerly sought after. It would occupy too much time were we to enumerate the various churches in which he preached, or the several charities for which he pleaded. Wherever he went, large and increasingly attentive congregations attended; and his word was followed in many instances with the evident tokens of a divine blessing. To one sermon, preached at St. Anne's Church the 13th

April, for the Meath Hospital, before the Lord Lieutenant * and Duchess of Bedford, we refer particularly, for the purpose of noticing the "Clerical Strictures,"† with which it was followed; but of which, though all laudatory, we can give but short extracts. The Reviewer says—"An honour has fallen to the lot of this young and eloquent preacher, which would doubtless have been bestowed on the lamented Kirwan had he been living to have claimed it, viz.—that of preaching the first Charity Sermon before the Lord Lieutenant and his Lady. . . . . Mr. Roe's manner throughout the sermon was solemnly impressive, modestly animated, yet powerfully commanding. His delivery of the just tribute of praise to the memory of the Dean, and the effects it produced on the numerous congregation, proved how deeply impressed on the minds of the Irish nation is the remembrance of a man, the lustre of whose astonishing abilities is almost absorbed in the good he produced among his fellow mortals. . . . . The peculiar excellence of the oratory and preaching of this young and exemplary divine appears to us to be, in impressing the memory and improving the heart; and we venture to say, that he recommends the Saviour, rather than himself; and seeks the salvation of souls, more than vain glory."

Such was the estimate which was formed of Mr. Roe's character, preaching, and objects, by those who only knew him as the occasional visitant to the capital, and as the most popular advocate of charities in that day. Could they have followed him to Kilkenny—could they have traced him labouring among the people committed to his

* Duke of Bedford. † From "The Mirror," newspaper.

charge—could they have heard his private exhortations from house to house, and his public ministrations in the pulpit—could they have accompanied him on his tour of itinerant preaching through the neighbouring counties—could they have witnessed the anxiety and zeal with which he laboured, to turn to the spiritual advantages of the people among whom he was occasionally placed, those visits to watering and sea-bathing places, which his own or Mrs. Roe's health rendered necessary—could they have witnessed these things, they would have seen stronger and additional reasons for the opinion so justly formed, and so well expressed, that he "recommended the Saviour, rather than himself; and sought the salvation of souls, rather than vain glory."

But as the reviewer could not follow Mr. Roe in those his works of faith and labours of love, so neither can we. Not indeed that materials, but because time and space would fail us. Suffice it then to say, that the zeal which animated him in Dublin, was equally, if not more actively and energetically displayed in the country; and that the high opinion formed of him by those who only heard him occasionally, was equalled by the love and respect borne to him by his own parishioners.

A proof of this occurred in the summer of 1807, during Mr. Roe's absence in Dublin. At that time the Church requiring some repairs, a voluntary subscription was entered into, for defraying the necessary expenses. For some unexplained reasons, umbrage was taken to this proceeding by certain persons; of this number, the Bishop seems to have been one, and to have felt offended with Mr. Roe. When this became known, a deputation of the parishioners waited on his Lordship, for the purpose

of explaining the reasons which induced them to seek for aid by subscription; and having done so, they then availed themselves of the opportunity afforded them, of speaking in Mr. Roe's favour to their Diocesan. They pronounced a very high panegyric on their beloved Pastor; stated that "through means of his labours a great and salutary change had taken place in the city; that the Protestant religion had been much served by his exertions, and that the expressions which they uttered were those of the whole parish." Nothing was sought or asked for—no preferment, no advancement—the object of the deputation having been merely to explain matters to the Bishop, and thus remove from his mind any unfavourable impressions which might have been made respecting a beloved and valued pastor. Nor is it likely that if such a request had been preferred, it would have succeeded: for very soon after, circumstances arose in which a further provision might have been made for Mr. Roe, had the Bishop given his consent—but he would not.

The circumstances alluded to were these:—In October, 1807, Mr. Pidgeon, who had already given manifest proof of his disinterested regard for the advancement of religion, by resigning the parish of St. Mary's to Mr. Roe, was anxious to secure the Union of St. John's and Clara to him likewise. These parishes had been for a long series of years episcopally united; and at least Mr. Pidgeon and his three immediate predecessors had held them all together. Mr. Pidgeon having signified his intention and wish to resign in Mr. Roe's favour, application was made to the Government, to whom the patronage of St. John's and Clara belonged, in his behalf; and, as the consent and recommendation of the Bishop of the diocese was necessary, Dr. Roe wrote to his Lordship, soliciting his friendly co-operation. This how-

ever was denied; and though not long before his Lordship had expressed his high opinion of Mr. Roe, yet now when opportunity offered of advancing his interest, not at the expense of his own patronage, but through the Crown, he refused to sanction the arrangement. The Lord overrules all things to the advancement of his own glory, and to the good of his Church. Mr. Pidgeon held the parishes, which he desired to resign to Mr. Roe, till his death in the next year, and they were then conferred on the Rev. Robert Shaw, a clergyman long associated with Mr. Roe in the ministry of the Gospel. The Bishop* who succeeded Dr. Kearney had a church built, or rather rebuilt, in the parish; and a large and respectable congregation now worship within walls, which before were visited only for their architectural beauty and antiquity.

The reader is already, to some extent, acquainted with the character of Mr. Pidgeon; and is aware that he was one of the first of those Clergymen, who, awakened by divine grace from spiritual slumber and indifference, waxed valiant in fight under the great Captain of our salvation—a little band of faithful men who were highly honoured of God; and to whose exertions and labours the church in Ireland is largely indebted, under God, for her present life, and vigour, and activity. We would not be understood as holding that the Church has not a principle of life in herself. In her Articles, Homilies, and Liturgy, the soundest views of Christian faith and Christian morals, which ever proceeded from uninspired pen, are, we verily believe, to be found. These truths, the belief of which gives life, and without which all is death and estrangement from God, are put forward most prominently, most Scrip-

* Right Rev. Robert Fowler, who died December 31, 1841.

turally, in these charter deeds of her existence: but experience—sad and woeful—must convince us, that as an individual, so also a collective body may *profess* principles which are unfelt, and avow attachments to formularies which are either neglected or misunderstood.* Something of this kind we believe to have been the state of the church of Ireland at the conclusion of the last century; and we have shown at our very outset, that authorities of no mean character, but entitled to the utmost attention and respect, have agreed to say the same. That a different state of things is to be seen at present, none can deny. Whence did it arise? By what instrumentality was it produced? Ultimately, all praise and glory must be given to the Author and Giver of all good gifts. But He is the God of means. He has ever used human instrumentality for the furtherance of his own purposes. He did so in the case of our mother Church; and we believe that both the honoured and more immediate subject of our Memoir, and his friend and predecessor, Mr. Pidgeon, were among those whom God raised up and fitted for the glorious work of arousing from her slumbers, and calling into activity, a soundly constituted, but deeply slumbering church.

It pleased God now to draw to a close the labours and the life of the latter of these two faithful servants; and no truer or better account of his death can be given, or need

* Late and sad experience also assures us, that men who assume, and by some are given credit for piety of the most exalted character, can profess to receive these articles and formularies in the plain, literal, grammatical sense, and at the same time labour to prove that they *may* mean the very opposite of what they *do* mean. Yet these men are to be reputed sound churchmen: while those whose consciences are not sufficiently elastic to receive the Jesuitry of Tract Ninety, and its defences, are branded as of the Genevan, uncatholic school. Thank God they *are* unpopish, though *not* uncatholic.

be desired, than one provided in an obituary notice from the pen of Mr. Roe. "Died on Friday, August 12th, 1808, at his house in Patrick-street, the Rev. Edward Pidgeon, Minister of the union of St. John's and Claragh, aged fifty years. In him the Church has lost a bright ornament and a useful member, and the poor a compassionate friend. He was an able and eloquent preacher of the Gospel; and for many years his life fully corresponded with the important truths he delivered. During a long and distressing illness, by which he was confined to his room for twelve months, and to his bed for more than three, he felt the sustaining power of true religion. In the evening of his days, the Sun of righteousness shone with more than usual strength and brightness upon his soul; and, resting all his hopes upon the atonement of the Lord Jesus Christ, he died in possession of that peace which passeth all understanding."

As a further tribute of respect to the memory of Mr. Pidgeon, we also give the following extract from a sermon preached by Mr. Roe, on the Sunday after his death, and published at the request of a numerous congregation :—

"Brought up under the immediate inspection and fostering care of a kind and indulgent father, Mr. Pidgeon spent the morning of his days in an abstinence from many vices of the age; and being naturally vivacious, possessing a clear understanding and much acquired knowledge, his company was sought after and much delighted in by the men of the world. At length the period arrived when he was raised to the important situation of a Minister in the Established Church. His new appointment wrought no change in his heart—no reformation in his life. He was careful and anxious about the things of this world, but had

no serious concern about eternity. He, therefore, lived as before his ordination—caressed and admired by the world: for the world will ever love its own. The most highly ornamented regimentals cannot inspire the heart of a coward with courage; neither can an outward plainness of dress, nor any merely outward appointment, qualify a sinner to be a teacher of the ignorant, and an example to the Church of God.

"Living as Mr. Pidgeon did in the follies and pleasures of the world, the friendship of which is enmity to God, we cannot wonder that his preaching was unaccompanied by the Divine blessing; and was ineffectual to produce a real change in the hearts of those who heard him. After preaching for many years, he and the flock committed to his charge, were as much attached to their favourite worldly and sensual enjoyments as ever they were. At length this day of sin and folly drew to a close: and God, whose thoughts are not our thoughts, and whose ways are not our ways, visited his heart with divine grace; and opened it as he did Lydia's, so that he attended to the things which were spoken by the Lord. The conversation of some pious friends, and a careful perusal of the writings of some excellent men, were made instrumental of much good to him; but the Holy Scriptures, applied by the Spirit, gave him a clear and perfect knowledge of those truths which can alone make us wise unto salvation. They settled his waving mind, and determined him to be on the Lord's side."

"The change wrought in Mr. Pidgeon's heart was a general one; it extended itself through the whole man, and was clearly manifested in the few following traits of his character:—

"1st.—His love for the Holy Scriptures, and his intimate knowledge of the important truths contained in them. The Bible was his study and delight. He read it with intenseness in his closet; he dwelt on its excellence in the seasons of family worship and social intercourse with the children of God; in the pulpit he expressed the Saviour's exhortation—search the Scriptures; and he showed that they were profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

"2nd.—His boldness in preaching the Gospel and confessing Christ before men. Filled with a deep sense of the awful responsibility of the ministerial office, he seemed to have been actuated by the same spirit which led a holy man to say, I will preach as if I never should preach again, and as a dying man to dying men. The truths on which Mr. Pidgeon delighted to dwell were those which seem most eminently designed to humble the sinner, to exalt the Saviour, and to promote holiness. His preaching was in strict conformity to the Articles, Liturgy, and Homilies of the Church of England and Ireland, of which he was a steady friend and a bright ornament. Free from that fearful temporising spirit which leads many to accommodate their discourses to the prejudices of their hearers, and unawed by the opposition of the profane, the worldly, and the self-deceived, he aimed at laying the axe to the root of the tree; and lifted up his voice like a trumpet that, he might show the people their transgressions and the house of Jacob their sins. He preached not himself, but Christ Jesus the Lord. Here I deem it necessary, and trust it may be useful, to make a few remarks on the *subject*, the *manner*, and the *effects* of his preaching.

"The *Subject*.—He preached with clearness and energy,

the fall of man, and his utter inability to recover himself from the ruins of that fall, or satisfy the demands of the holy moral law; his total alienation from God and his consequent enmity against him.*

"That man's salvation springs from the free unmerited love of God in Jesus Christ.—This is a truth which presents itself to our view in every part of the sacred volume —which strips the sinner of every claim which he might, in the pride of his heart, be inclined to lay to the divine favour: and brings him as a beggar to the footstool of mercy, to receive a free and full pardon without money and without price. . . . . When we view the Lord Jesus as the substitute for sinners—suffering the just for the unjust—bearing our sins in his own body on the tree —made a curse for us—and led as a lamb to the slaughter, we may perceive the accomplishment of that prophetic declaration, mercy and truth have met together; righteousness and peace have kissed each other. . . . . By satisfying the demands of inflexible justice, of unerring wisdom, and of unspotted holiness and truth, He has wrought out a righteousness which is infinitely perfect, which is the only title a sinner can have or plead to life eternal: and in which all who know the joyful sound of Gospel truth will be exalted and presented faultless before the presence of his glory with exceeding joy.

"That there is a real change wrought in the heart of every child of God by the Holy Spirit. . . . . Well aware of the objections raised by ungodly men against the doctrine of salvation by grace, viz. that it saps the foundation of morality—that it gives a license to sin—that it

* Here, as well as after the other heads of doctrine which follow, Mr. Roe adduced copious illustrative passages of Holy Scripture.

frees a man from the obligation of relative duties, &c. Mr. Pidgeon, in all his sermons, laboured to show that though there was no claim to the divine favour, except in the righteousness of Jesus Christ—that though there was nothing in man to entitle him to mercy, or to preserve him in a state of repentance when reconciled to God, yet that every true believer was bound to maintain good works—to let his light shine before men—to give all diligence to make his calling and election sure—to be established in every good word and work: that none but the pure in heart shall see God: and that without holiness no man shall see the Lord."

Mr. Roe then describes his *manner* as correct and precise: oftentimes elegant, bold, and animated, evidencing a heart engaged in his work; and the *effect* is stated to have been with power and conviction to the hearts of his hearers. The preacher then passing on to speak of his self-abasement, his love for the people of God, and ardent desire for the spread of the Gospel, and his disinterestedness,* (of

* On this subject, Mr. Roe, says—"To his disinterestedness am I indebted, under God, for the situation I at present hold, and for the opportunity now afforded me of addressing you from this place. During my absence from home in the summer of 1805, and without ever consulting or even hinting to me on the subject, he formed the determination of resigning the parish of St. Mary's in my favour, and had actually obtained the concurrence of our late venerable and highly respected Bishop, who at once acceded to his wishes. The motives which influenced him in forming his determination were simply these:—1st. His own inability to discharge the various and heavy duties of so populous a Parish. 2nd. His desire that his successor might be known to the people, and peculiarly interested (from having laboured many years amongst them) in their spiritual and temporal welfare. 3rd. His conviction that the person who performed the duty was entitled to the perpetuity of the situation. It may be said the sacrifice was not great—not indeed to a man of large income; but from him it was generous, disinterested, and Christianlike. He had but little—his family was young, helpless, and increasing; and this we must acknowledge, that even small sacrifices are rare when self-interest is concerned."

which a striking instance has already been given,) at length comes to the closing scene, which he thus describes :—

" In the beginning of his last illness, which took place in September, 1806, he indulged the hope of recovery, and perhaps sought after medical aid with too eager a mind. And here the frailty of his nature showed itself in a manner that caused grief in the hearts of those who visited him, and afterwards brought him to the lowest degree of self-abasement. Having for many months laboured under the torturing anxiety arising from a state between hope and fear, he at length emerged as the sun from behind a dark and obscuring cloud: his great nervousness subsided, and he was enabled calmly and patiently to await the disposal of his Heavenly Father. He was confined to his room for twelve months, and to his bed for more than three; during the whole of which time he never murmured at the will of God in his heavy afflictions, though till the close of his life his consolations were not so abundant as he, and all who loved him, desired. And here I feel myself called upon, both by a desire to speak the truth, and to serve the cause of that religion which smoothed his passage to another and a better world, to state an unfounded calumny circulated concerning him; and to endeavour to remove it. It has been said, and with some degree of confidence, that his religion failed him in the trying hour—that he gave up all hope of eternal salvation, and was often in a state either of despair or of derangement. That his mind was for a season under a gloom is certain, and that the cause of that gloom arose from his nervous habit of body, is equally so: but that he was in despair or under the influence of derangement is false. During his entire illness he spoke to the physicians who attended him, and to his clerical friends who kindly and frequently visited him, with as much clear-

ness and collectedness as he ever did. I had knowledge of him by day and night. I witnessed, and can attest the same from this place. He was constantly engaged in prayer; and I am persuaded that only for the support of religion, *i. e.* a knowledge of God through faith in the Lord Jesus Christ, he would have been overwhelmed by his many afflictions. But that was the principle which supported him from first to last, and raised his head above the deep waters.

"During the three months immediately preceding his dissolution, a great and pleasing change evidently took place in him, which proved the wonderful efficacy of the grace of God, and seemed to indicate that the moment of entrance into unspeakable glory was fast approaching. He seemed to be completely delivered from fear, doubt, anxiety, and every other distracting temper and disposition. He was, I think, more subdued in his spirit than any one I ever saw; he cheerfully lay in the hand of the Lord as his willing servant; looked forward with humble yet assured hope to the period of dissolution; was enabled to say repeatedly—'O death, where is thy sting? O grave, where is thy victory?'—and at length on Friday morning at four o'clock, he closed his eyes in peace, and entered into the joy of his Lord. May we die the death of the righteous, and may our last end be like his."

If it be thought that we have exceeded in the length of the foregoing extracts, our excuse is, a desire to exhibit something of the character of the person to whom the sermon referred, as well as a wish to give a statement of the theological views of the valued preacher. These views may now excite no surprise, and meet but little opposition; but it was not so in years gone by. They were then decried as Methodistic, swaddling and enthu-

siastic. The Clergy who preached them were generally, though untruly, suspected of a greater fondness for Dissent than for the Church; and, in the case of this particular sermon, most decided disapprobation was manifested by one who has since been known as an ardent admirer and a strenuous advocate of that system of divinity, advocated by the late amiable, but we believe sadly-mistaken Mr. Knox—a system which has been ably exposed by the Rev. Mr. Faber, and shown to be alike opposed to Scripture, the consent of the Fathers, and the teaching of the Church of England, whilst it almost exactly symbolizes with the dogmas of popery.

Mr. Roe having published his sermon, sent a few copies to a friend in Cashel, requesting him to endeavour to dispose of them; and this having been made known to the Rev. John Jebb, then Reader in the Cathedral Church of Cashel, and afterwards bishop of Limerick, he addressed the following letter to Mr. Roe—a letter, as it appears to us, quite uncalled for; and exhibiting the curious spectacle of an unauthorized person, who then occupied a very minor station in the church, taking upon him to lecture and advise the clergy of another diocese, for interference in other people's affairs, while he himself is busily engaged in the very same way.

"Cashel, February 27th, 1809.

"Dear Sir—On Saturday last a note from you to Mr. Jordan was communicated to me, under the very natural impression that I would feel disposed to assist the family of a deceased brother-Clergyman, by promoting the sale of your sermon. This I was under the painful necessity of at once declining; and I feel it but fair and candid to state my reasons without reserve.

"Some weeks since I read your sermon: and had any previous doubt existed in my mind (which however was far from being the case), I could not have risen from the perusal without a clear conviction, that both the late Mr. Pidgeon and the worthy preacher had the cause of Christian piety sincerely at heart. At the same time, it must not be concealed that not only the general scheme of Theology, but also the mode of explaining, and even of quoting sacred Scripture, resorted to in that sermon, are very remote from the conceptions which I have been led to form of sound Scriptural Christianity. And your own sense of propriety will of course dispose you to admit, that, feeling as I feel, I could neither consistently nor conscientiously promote the circulation of opinions thus different from my own.

"But I must further entreat permission to observe, that whilst I cordially respect your feeling towards the family of your late friend, and am thoroughly aware of your honest zeal for what appears to you the true doctrines of our Lord and his Apostles, I cannot but regret that those feelings and that zeal have, in the present instance, carried you somewhat further than perhaps your calmer judgment will approve. Every man doubtless has a right to publish his sentiments; but when a Clergyman of our Establishment is disposed through a private channel to circulate any religious book in the parish of another Clergyman, in the first instance, he surely should submit his wishes to that other Clergyman. And it is obvious that you had the means of free and open communication either with your old friend Whitty, or myself. If the doctrines and sentiments of your sermon were conceived by you to be such as we would approve, you might assuredly have reckoned upon our ready co-operation both to

aid the family of Mr. Pidgeon, and to disseminate a useful book. If you apprehended a disagreement with our views of Christianity, it would have been both kinder and more perfectly correct, to abstain from perhaps confusing our congregation with opinions different from those which they are accustomed to hear.

"The piety and zeal of many who feel and act with you I do not question; but I am sorry to observe, that they are by no means sufficiently conformed to that discipline which ought to bind all Clerical members of our Establishment. Had overt acts of the nature alluded to been confined to their own Diocese, I should not presume to make this remark; but it is certain, that in many instances, they have volunteered their unsolicited exertions in parishes of the Diocese of Cashel. This is well known to the Archbishop himself; and I have his Grace's authority and permission to state, that such a departure from ecclesiastical regularity meets his unqualified disapprobation. Amongst the Clergy of this Diocese great unanimity prevails; and his Grace is very desirous that they should continue firmly united to each other, seriously attentive to the duties of their respective parishes, and wholly unconnected with any religious meetings or societies that may not strictly accord with the genius of our Established Church.

"I have only to add, that, by these observations, I should be very sorry to wound your feelings, or those of any other individual. I can say with truth, that I wish you success in your ministerial labours; and that I shall rejoice, if, through the divine favour, you are made an instrument of turning many from the error of their ways. But I am convinced that we may do most service to the cause in which I trust we are mutually interested, by each confining himself strictly to his providential sphere of action. On

many points, and even on material points, we undoubtedly differ; but in grand essentials I hope we are agreed. Let us, then, each feel kindly towards the other; and each commend the other to that 'gracious favour,' and that 'continual help,' without which we can literally do nothing. In our several departments we have abundant room for exertion. Let us not, then, interfere or clash with one another; and when THAT DAY shall arrive, may we both be found to have been faithful servants of our divine and blessed Master.

"I am, dear sir, with sincere respect and esteem,

"Your very faithful and obedient servant,

"JOHN JEBB."

How great a matter doth a little fire kindle, we may well exclaim, while we peruse the foregoing letter. With the principle by which the writer endeavours to prove that Mr. Roe acted wrongly in sending his sermon for sale by a friend in Cashel, we can by no means agree. Book-shops were not then as common as they are now; few country towns possessed one; and religious books were certainly not those particularly sought for. Under such circumstances, particularly, the writer confesses he can see no more impropriety in Mr. Roe's having sent his work for sale by a private hand, than there could have been in his sending it for sale in a book-shop, had such existed, without having first sought for the approval and patronage of the Clergyman of the parish.

It is also not a little strange to find one who writes so strongly on the necessity of Clergymen confining themselves to their own districts, forgetting the principle which he lays down for others; and lecturing his

brother clergymen of another Diocese on their conduct. The Archbishop certainly had a right (and no one would be less inclined to dispute it than the writer of these pages) to forbid the Clergy of another Diocese acting ministerially in Cashel; but this right cannot be conceded to Mr. Jebb; and we cannot conceive that Mr. Jebb acted either wisely or properly in using the language of the above letter to Mr. Roe, until it was clearly proved that he had "volunteered his unsolicited exertions in parishes of the Diocese of Cashel." The sermon did not advocate any religious meetings or societies, which did not "strictly accord with the genius of our Established Church;" it was not published to uphold or defend such societies, or any societies; and we must avow our opinion, that Mr. Jebb travelled far out of his way, when he introduced such matters into his letter.

But it is time we should see how Mr. Roe replied to the above.

"Dear Sir—On Thursday I received your letter, and have to thank you for the favourable sentiments therein expressed toward me, although the sermon which has given rise to our present correspondence has met with your decided and unqualified disapprobation. Your letter requires an answer, because it charges me with motives in publishing my sermon in Cashel, which never had a place in my mind; and as you have openly and candidly declared your opinion on many points, you will bear with me while I unreservedly state mine.

"The act of sending a few copies of my sermon to Mr. Jordan, did not originate in a desire to interfere in the concerns of your parish, or to distract the minds of your people; nor did I purpose to do secretly that which could

much better be done openly. The circumstance which led to it was simply this: Mr. J. is a near relation of Mrs. Roe's: and we both concluded that he might, perhaps, interest himself in the sale of a friend's sermon, the profit of which was intended for a charitable purpose; and that in this way, some might be induced to contribute their mite, who would probably reject a particular and direct application. Had I the least idea that my act lay open to censure, I would have sent my sermon to you, or my friend Whitty, in the first instance. No reasoning took place in my mind, as to the probable approbation or disapprobation of the Clergy of Cashel; nor did I entertain a thought upon the subject, till I received your letter. The perusal of that letter has certainly left an impression on my mind, that your opinion is calculated to abridge the liberty we all enjoy as subjects under a free and excellent government.

"You allow, that every man, doubtless, has a right to publish his sentiments; but you think that he has no right to circulate, through a private channel, any religious book, in the parish of another Clergyman, without submitting his wishes to that other Clergyman. Now, dear sir, is this your real opinion? How can you prove that it is consonant with either the principles or spirit of our Establishment? Or is a Minister of the Establishment to be precluded from the advantages that he may enjoy through the influence and good wishes of his friends?

"Very sorry, indeed, should I be, willingly or knowingly to write, or speak, or propagate error; and equally far would it be from me to undervalue the exertions of those who seem to have a zeal for God; or to do any thing that might, in the least degree, impede their usefulness. I

can rejoice in every opposition made to the progress of infidelity, iniquity, and folly; and in every exertion made to disseminate that Gospel which is the power of God unto salvation, to every one that believeth, although I may be unable to agree in every point in the opinions of those who may be instrumental of so much good.

"In my mind the Ministers of the Establishment should direct their hearers to the law and to the testimony—should encourage them to judge for themselves—to prove all things, and to hold fast that which is good; at the same time that they ought to warn them against every error in doctrine and practice. But we should all be aware of usurping authority over the conscience of our people: and of indulging a spirit different from that which was evidenced by our Lord and his Apostles.

"Your charge against me and those with whom I am immediately connected, of not being sufficiently conformed to the discipline of the Establishment, is very indefinite; and appears to me to be quite uncalled for. We all reside in our own respective parishes; we are to be found at our posts as constantly as any other Clergy of the Establishment; and we have the satisfaction to think, that when we look around, we are not able to discern in this or any other Diocese, any parishes where proselytism to popery has been more completely checked—where there has been a more effectual opposition given to every kind of dissenting principle; or where there is a more visible reformation in the lives and conversations of those who are in the habit of attending divine service. Our churches are filled—our Sacraments exceedingly well attended—our children instructed—the different families in our parishes supplied with the holy Scriptures; and much is done to ameliorate the

condition of the poor and diseased. You will excuse the above. It has not proceeded from a desire to sound our own praise, but is designed to show that our doctrines are according to godliness; that we do not neglect the souls committed to our charge; and that we give ample evidence of our attachment to the Establishment, by our unceasing endeavours to preach its doctrines and to promote a corresponding practice.

"We feel every disinclination to obtrude ourselves upon any of our clerical brethren, and we studiously avoid *asking for their pulpits*, although the charge has often been made against us; but whenever an opportunity offers of speaking upon the things of our eternal peace, whether on a journey or on a visit with a friend, we are happy to avail ourselves of it: and in so doing we act agreeably to Scripture, and by no means contrary to the rules or spirit of the Established Church.

"We are directed to be 'in season and out of season;' and therefore we think that, as time is short, and eternity at hand, we should perform whatever our hand findeth to do.

"We feel the necessity of subordination, and so far from acting or speaking disrespectfully towards our superiors in the Church, we are at all times ready to attend to their 'godly admonitions;' but we feel, at the same time, that, unless we preserve a conscience void of offence towards God as well as towards man, we can have but little hope in lifting up our heads with joy in that day, when an assembled universe shall stand before his bar, and when all shall be judged by the words which our Lord has spoken.

"With regard to doctrines, you have not entered into them, and therefore it is unnecessary for me to dwell upon

them; but I am very sorry to learn from your letter, that those contained in my sermon are different from those which your congregation is accustomed to hear: for the more closely I examine them, the more fully am I convinced that they are the doctrines both of the Bible and of the Church of England: and the only ones which will ever be effectual in turning the hearts of the disobedient to the wisdom of the just.

"You say that on many material points we differ, but in grand essentials you hope we are agreed. If agreed in essentials, why at once, by one sweeping decision, declare my sermon to be remote (in your view) from sound Scriptural Christianity? If I have unwittingly perverted, or misquoted, or misapplied, or misunderstood any passage of Holy Scripture, I should really wish to be set right, and to have my error pointed out; for, even though I might not see the force of the improvement, I should nevertheless feel grateful to the man who endeavoured to show me my mistake, and should regard him as my friend.

"Arduous are the duties to the performance of which we are called. We have need of greater help than that which may be derived from natural abilities, or from the stores of science and philosophy. We are naturally prone to lean to our own understanding; to trust and glory in ourselves; and, like the Jews of old, to go about establishing our own righteousness, instead of submitting to the righteousness of God. Let us beware how we stumble at the great stumbling-stone. Whilst we feel it necessary to guard against a cold formality and a misguided zeal, let us take care rightly to divide the word of truth, and bear in mind the apostle's words—'Woe is unto me if I preach not the Gospel.' May that woe never rest on our heads;

but may we walk in love, in purity, in humility, and ascribe all the glory of our salvation to Him who is the way, the truth, and the life; and through whom alone we can ever come unto the Father.

"One observation more and I have done. I have never (to the best of my knowledge) preached more than one sermon in the whole Diocese of Cashel; and that many years ago. It originated in a mistake, and, through the brother of the clergyman to whose church I went, I endeavoured both to explain and to apologize. With regard to religious meetings or societies, there are various opinions: some good men approve, and others disapprove, of them; and the only point I should feel any anxiety about is, that they who fear the Lord may speak often one to another: for as iron sharpeneth iron, so the countenance of a man his friend.

"I trust we shall ever feel kindly towards each other; and I earnestly desire that the letters which have now passed between us, may be useful in leading us to examine, with humble, teachable minds, that word which is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

"I am, dear sir, with sincere respect and esteem,
"Your obedient, humble servant,
"PETER ROE."

It is evident from parts of the foregoing letter, that Mr. Roe would have been by no means displeased to have entered into a discussion of those doctrines of his sermon which met Mr. Jebb's decided disapprobation. No such discussion, however, took place; and, though ardent in his attack, and prompt to condemn doctrines which we

believe to be alike Scriptural and agreeable to the accredited teaching of the Church, Mr. Jebb certainly acted discreetly in declining the combat which he had so wantonly provoked.

Mention is made in both the above letters of Mr. Roe's "friend Whitty;" and perhaps the expression has called to mind one of Mr. Roe's college friends, whose name occurs in an early part of this memoir. This gentleman seems to have been at this time associated with Mr. Jebb, in clerical duties, or at least resident near him in Cashel. He was an old and valued friend; and Mr. Roe, reckoning on his previous acquaintance and friendship, applied to him, as to others, in aid of the family of Mr. Pidgeon, who had been left badly provided for. His "friend Whitty," met the application as a friend, sending a contribution of two pounds for the widow and orphans; but so great was the dread of the doctrines of the Gospel then advocated by Mr. Roe and his associates, and which were ignorantly accounted peculiar and novel, that the charitable and benevolent donor requests that his name may not appear in the list of contributors, stating his reason, "that the printed paper contained a list of names highly respectable indeed, but which are generally considered—and I apprehend with justice—as professing *peculiar* theological sentiments, and for the most part pursuing a course of professional exertion different from what commonly obtains in our Established Church."* This is not introduced with any desire to stigmatize the person or conduct of Mr.

* Mr. Whitty objected that other clergymen, whose theological sentiments did not symbolize with those of Mr. Roe, were not added to the committee. The fact is, (as appears from a letter of Mr. Roe's,) that such persons were applied to, and that they refused to join in the good work.

Whitty; we are sure he acted conscientiously, though perhaps under the influence of prejudice. The kind feeling which subsisted between him and Mr. Roe does not seem to have been diminished (we have often heard the latter speak most affectionately of him); and when in after years, Mr. Whitty fell a sacrifice to the murderous bigotry of an ignorant and excited peasantry,* none mourned his loss more sincerely, or spoke of his character more highly, than did his former college friend and companion.

It cannot be necessary to dwell at large, or indeed at all, on the correspondence of Mr. Roe with Mr. Whitty. It is as brief as that with Mr. Jebb, embraces the same topics, and is only distinguished by a greater degree of brotherly affection on both sides. One passage alone, in reply to Mr. Whitty's use of the word *peculiar*, may be given; as embracing, in a few words, some important truths. He says—"You know, my dear friend, that the truths of the Gospel are *very peculiar*—they strike at the root of man's pride, and tell him that the wisdom of the world is foolishness with God. . . . Should not the inquiry be, not what peculiar theological sentiments *obtain* in the Esta-

* This melancholy event took place in January, 1832. The following passage from a notice in a local paper is from Mr. Roe's pen:—"If talents of a high order—extensive reading—amenity of manners—unceasing beneficence to the poor—sympathy for the afflicted—diligence in the discharge of ministerial duties—or genuine piety had been held in estimation, the life of this valuable man would not have been sacrificed, nor would monsters in human shape have glutted themselves with his blood. One consolation, and one only remains amidst the awful gloom which now hangs over his mourning relatives and friends—but it is a great one. His hope was in Christ. His murderers could only kill the body—but all their malice could neither destroy nor hurt the soul. That is now beyond the reach of all danger and sorrow, in the presence of Him upon whose merits he placed all his hopes."

blished Church, but what *ought* to be the sentiments of her members, according to her original actual constitution?"

At present, when, to use the language of Dr. Buchanan, religion seems to be in her "silver slippers," it is sometimes necessary to bear in mind that Gospel truths are "very peculiar," and that the carnal mind of fallen man is as much enmity to them and to God as it ever was. But this is the truth: it is so now, and ever will be the case till that glorious and longed-for day arrives, when the Lamb that was slain for us on earth, and now intercedes for us in heaven, shall "in bliss return to reign."

While the peculiar truths of the Gospel (truths so clearly, and prominently, and scripturally taught in our Apostolic Church) were opposed by some, and those who preached them decried and undervalued, there were still other hearts open to them—other souls enabled to taste their sweetness. It has been more than once stated, that Mr. Roe was much engaged in epistolary correspondence; and as it is desirable that specimens should be given, we will here introduce one or two. But it must be borne in mind that Mr. Roe seldom wrote argumentative or systematic divinity. In a very large collection of letters few, indeed, of that character are to be found. He wrote to exhortation—to comfort. Others might shine more in logical arrangement and metaphysical power—might lay down more systematically the varied doctrines of the Gospel, and argue them out and defend them more scholastically—but none pressed them home with more earnestness—none touched the heart, or roused the feelings, or comforted the mourning soul with more effect than Mr. Roe.

The following letters, addressed to a sorely afflicted and

deeply mourning sister in the Lord, may be taken as fair specimens :*—

"November 19th, 1808.

"My dear Mrs. M———, Your mother has just informed me that our friend appears to grow weaker, but is 'strong in the Lord, and in the power of his might.' O what reason have all the friends of Zion to rejoice in this fresh instance of the power of grace, and in this new monument of redeeming love. If he removes the partner of your affections, it is only for a time, and for the purpose of raising him to a glorious seat in his kingdom, where you will meet to part no more—where tears will be wiped from all eyes, and from whence every care and every sorrow will be banished. Let patience have her perfect work with you, my much esteemed friend. Sorrow not, as those that have no hope; but cast all your care upon the Lord, and he will sustain you. He has written, 'I will never leave you nor forsake you.'

"God bless, support, and strengthen you," &c.

* The Rev. M. Dodgson Madden, chancellor of St. Canice, Kilkenny, to whose widow (daughter to the Right Rev. H. Hamilton, bishop of Ossory) these letters were addressed, died in January, 1809, in the thirty-second year of his age. Some years before his death, a decided change seemed to have been produced in his mind; and he, like many others, found that a season of bodily weakness may be made a time of much spiritual good. When at length consumption developed all its powers, and his friends saw him sinking, and were anxious that he should be made aware of his danger, they requested Mr. Roe to speak to him, and communicate the solemn, and to them sad tidings. Faith in Jesus enabled the dying man to hear with composure, and to the last moment to rejoice in hope of the glory of God. There is an obituary notice of him in the Christian Guardian for July, 1810, (vol. ii. p. 241,) from the pen of his brother-in-law, the late Rev. Hans Hamilton, rector of Knocktopher.

"January 11th, 1809.

"My dear Mrs. M———, My heart rejoices to hear of the support you continue to receive from that God in whom you have been led to trust. But why should we doubt His goodness? He tenderly loves his people. They are as dear to him as the apple of his eye; his love is set upon them, and they are set apart for him, that they may be eternal monuments of his mercy, and of the efficacy of that rich grace which, from the beginning, he has manifested in and through the Lord Jesus Christ. You are numbered among his people: and therefore you may be sure that his countenance will ever be lifted up upon you; and that you will behold the glory of God in the face of Jesus Christ. You have abundant reason to rejoice evermore, and in every thing to give thanks; for the Lord has heard the prayer, and granted the desire of your heart. He has enabled you to be patient in tribulation; he has unfolded to your view many of his wonderful designs; and has made all things work together for your good. He, as a Father, prepared for you a cup of affliction; but he has sweetened it with his own love; and that which would have broken the heart of one destitute of grace, has given you additional cause of gratitude to him, who worketh all things after the counsel of his own will. Time is on the wing; and very soon will the hour of dismissal from the body come to us; we should, then, constantly look forward to that most important event; and viewing it through faith in the Saviour, we shall be delighted with the prospect; and, like the apostle, long to depart, that we may be with Christ. Indeed, we should feel thankful for every event which is calculated to deaden our affections for this world. How sweet is that declaration of David, 'my

soul is even as a weaned child.' This is truly expressive of the state of God's people, when Jesus is their all; for their heavenly Father comforts them under every affliction; assuages their every sorrow; feeds them with the bread of eternal life, and has sent the Saviour to tell them that where he is, there shall they be in due time also.

"'How bright the prospect is,
It cheers the pilgrim's breast;
We're travelling through the wilderness,
But soon we'll gain our rest.'

"Yes; grace is glory begun: the promises of God are yea and amen in Christ Jesus; and he will never leave us nor forsake us. Unto God's gracious mercy and protection I commit thee. The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and give thee peace both now and for ever.

"Your friend and servant in the bonds of the Gospel,

"PETER ROE."

CHAPTER VI.

Comprising the years 1810 *to* 1813, *inclusive.*

MINISTERIAL ACTIVITY—MR. ROE VISITS ENGLAND—DIARY—SHIFFNAL—LONDON—SURREY CHAPEL—REMARKS ON ATTENDING DISSENTING MEETING HOUSES—HOUSE OF COMMONS—MR. WILBERFORCE—REV. THOMAS SCOTT—MR. ROE'S ESTIMATE OF ENGLISH PREACHING—NO GUARDS NECESSARY TO THE GOSPEL—TRACT ON DEATH OF JANE PRIOR—SUNDAY-SCHOOL ANECDOTE—FRUIT OF SUNDAY SCHOOL AT ST. MARY'S—MINUTE OF SUNDAY-SCHOOL SOCIETY—LETTERS TO HIS SISTER CHARLOTTE—OPPOSITION TO POPISH CLAIMS—LETTERS OF AMICUS HIBERNICUS.

THOUGH the daily occurrences in the life of a Parish Minister are very frequently of high interest in themselves, yet it does not always happen that they are such as are most likely to interest the public, or to fix the attention of the generality of readers. And on this account we very seldom find that the biographers of men of this class confine themselves to the detail of parochial labours, or of parochial success; but are rather wont, and willing too, to follow their subject either in his literary pursuits or in his excursions into other places beyond his own immediate sphere of action.

Mr. Roe was not one of the literary class: for though few have made more use of pen and ink than he did, yet few also have kept more clear of the literary mania, which as a flood now overspreads our land. It is true that he did occasionally commit a few minor productions to the press; and we shall by-and-by find him engaged in editing a volume of letters on Church and Dissent, which were addressed to him and other persons by some of the most

eminent men of the day; but after all it was not through the press, but rather in the pulpit that Mr. Roe shone; and his labours were more those of the pious, and faithful, and laborious Minister, than of the expert and clever writer.

But though the life of this exemplary and excellent man be deficient in matters of high literary cast, it by no means lacked matters of real interest to those who love the truth for its own sake, and delight to see it spread throughout the world. Some years ago a pious and clever, though rather eccentric writer published a small tract entitled "A Peep into the Rotunda," in which he professed to give a view of the characters of the principal speakers who appeared upon the platform at the anniversaries of the Religious Societies held in Dublin. Mr. Roe was of course among the number; and the writer of the tract in question, (now and within a few days called to rest in Jesus,) states in effect, that you might as well expect to see the snail without his shell, as Peter Roe without his pulpit. The character implied was a true one. Wherever Mr. Roe went, and he travelled much, he loved to go preaching the glad tidings; and with the exception of times when he was debilitated by illness, (and even then he seldom remained altogether inactive,) he never made a tour which was not marked by constant preaching. Of these tours accounts have happily been preserved; and such selections from one of the earliest as may appear most interesting, with occasionally additional matter from letters written about the same period, will occupy (and it is hoped not without profit and interest) the earlier portion of the present chapter.

"Monday, April 31st, 1810.—After having received a severe chastisement at the Lord's hands, in the sudden and unexpected removal of a dear child, M. A. and I were per-

mitted to undertake our projected journey to England. . . . . There is a something in a departure from home, which touches the tender fibres of the heart; but in our case it was peculiarly trying. A black cloud hung, as it were, around us. We were called upon to leave relations truly dear to us, with a beloved and only remaining child. Besides this we were leaving a people dear unto us, because dear unto the Lord. They will, we doubt not, keep alive the remembrance of us, and bear us on their minds before that throne of grace, where the poor and needy, the afflicted and tempted have a friend, who is able and willing to compassionate, to strengthen, and to comfort."

"May 2nd.—We went this evening to the packet. . . . . There is something awful in the idea of sleeping when there is only a plank between us and the great deep. Yet surely this is only an idea. We need not go to the sea to meet dangers; they stand thick around; and I believe that if we had the view we ought to have, we should feel and find ourselves as safe in the midst of a storm at sea, as by our fireside on the land. What cannot faith perform? Oh! that we had more of it; and that we were really and practically influenced by that divine principle every day."

"May 4th.—We arrived in good time at Conway, and paid a visit to its ancient and beautiful castle. . . . . The castle was once a place of great strength; but since the invention of gunpowder, many places which were reputed strong before, have been found weak and defenceless. Has this effect been produced by the art and ingenuity of man? Oh! how weak will all the strong confidences of the sinner appear in that day, when the whole artillery of the wrath of God shall be opened upon them—they must fall. It is well to be prepared for the terrors of that

great day. We may daily view the decay of man's greatest works — they are, like himself, of but momentary duration; but there is a building of God, a house not made with hands, eternal in the heavens."

"Sunday, May 5th.—We passed the whole of this day at Shiffnal, a neat village. At ten service began in the church, where we saw a great congregation, heard very good and lively singing, but a miserable sermon. On my return from church I wrote a long letter to the Minister on the subject of preaching Christ, and sent him a few good tracts. May the Lord abundantly bless these means to his conversion. Great things are often accomplished by very despised efforts. A little maid was instrumental in directing Naaman to the prophet Elisha."

"May 9th, 1810. London.—We went this morning to Surrey Chapel, at ten o'clock, and found it filled. We waited at the front door for a considerable time, till some room was made by the departure of those who were unable to bear the heat and pressure. Rev. Rowland Hill read prayers; several animating hymns were sung; and an Independent minister preached a very well-divided and connected sermon, from the words—'A light to lighten the Gentiles.' It explained the nature, and enforced the necessity of missions to the heathen, but it did not set forth the Lord Jesus Christ as the only hope of perishing sinners. What a pity that such an occasion should be lost, and that such multitudes should return home in self-complacency. . . . . In the evening we went to the Tabernacle, and heard a delightful sermon from Mr. K———, on the words—'It is good to be zealously affected in a good thing.' He boldly and faithfully preached the truth, and in so doing delivered his

own soul. The people were very attentive and apparently as much astonished, as if they were hearing strange things.

"The proud sinner does not like to be told that he may say his prayers, give his money, and do many things gladly, and yet remain after all, like Herod, in the gall of bitterness and in the bond of iniquity. The longer I live the more awful evidence is afforded me, that the natural man knoweth not the things of the Spirit of God; and that he has a greater enmity to the doctrine of justification through faith in the Saviour's righteousness, than to any other doctrine or proposition that can be set before his mind. This one fact shows that Jesus Christ ought to be the burden of every sermon. He alone can save; and he ought to be unceasingly set forth as able and willing to save."

The announcement in the foregoing passage, of Mr. Roe's attendance at Surrey Chapel and the Tabernacle, will of course produce various effects on various readers. Some, having no fixed principles of ecclesiastical polity, and believing all systems alike good, or equally bad, will hail the liberality which could lead to such free intercourse between churchmen and dissenters; and will grieve that to a vast extent an alteration has taken place. Others, fixed in their principles, and believing that as Antiquity testifies so Scripture proves that Episcopacy is of divine right, and that sound principles of ecclesiastical polity are obligatory on all Christians, will grieve that such conduct was ever pursued by churchmen, and will rejoice that instances of it are daily becoming more rare. Such intercourse has ofttimes led to any thing than good results; and by it, churchmen (who profess the very soundest principles) have been placed in the unenviable situation of at

least appearing to support not schism alone, but schism and soul-destroying heresy combined. Such an instance was related to the writer by Mr. Roe himself. Passing the Lord's day in an English town, the name of which is forgotten, being weary, both from his journey and from ill health, and at some distance from the church, he and his party turned into a dissenting meeting-house, and took their places among the crowd. The preacher gave out his text and preached plain and unqualified Socinianism.* The meeting-house was crowded, egress impossible; and thus a Churchman and Clergyman, with his party, were constrained to sit by, and listen to the damning blasphemy. It is needless to add, that the visit was not repeated; and the circumstance is related, only to show how awkward are the situations into which a deviation from sound principles towards what may seem a more liberal line of conduct, may bring one.

It is, however, only right to add that Mr. Roe by no means selected such places of worship; and that in latter years he gradually lessened his visits to them. The following passage, which is extracted from a tour made in England some years later, will give his reasons for visiting them at all:—"I went to ——— and heard Mr. ——— an Independent minister, preach from Job xxxii. 17, 18, 19. He was plain, faithful, impressive, and comforting. His object evidently is to win souls; and his plan for the accomplishment of it, is just what it ought to be—he preaches Christ and him crucified; and sets him forth as the Alpha and Omega in the salvation of guilty sinners. Oh! what a privilege to hear of him who died, that

* Since the above was written, the facts related have been found noted in one of Mr Roe's journals.

sinners might live; who has opened the gates of heaven to all believers; who will make good all his gracious promises to his people, and will hereafter confess them before his Father and before his angels. In conscience and from principle a Churchman, it cannot but be a grief to me, to be obliged, in order to hear the truth preached, to go to a dissenting meeting-house. But really what has been preached at this church by the Vicar and his Curate, is not only so unedifying,* but so opposite to the revelation of God, that I have felt it to be quite sufficient, and that merely because I am a clergyman, to attend at the afternoon service. As I was disengaged, I felt it to be my duty to seek my own edification; and I can rejoice that Christ is preached, though by persons without my circle. The deepest wounds the Established Church has ever received, have been from the apathy, the ignorance, the inconsistency, the improper walk, the pride, the worldly-mindedness of her own clergy. If they preached the doctrines of the Church and lived in the spirit of their ordination vows, they would be indeed as *lights in the world;* their word would sound not as the word of mere men, but as it would be in truth the word of God; they would consecrate their talents to that service which is perfect freedom; they would be recognised as subordinate officers under the great Captain of our salvation, leading on the soldiers of the militant church; pointing out to them the length and breadth of the promised land; and, at last, launching with them into the Jordan of death that they might enjoy heaven.

"May the God of grace hasten the day when all

* See p. 195 for evidence that Mr. Roe did not always hear such preaching as he relished, even among dissenters.

who bear the name of Ministers shall be clothed with righteousness. Heard Mr. ——— preach from the words—'It is finished.' the meaning of which, it is lamentably plain, he knew not, else he would not have referred them as much to the finishing of the Christian's course, as to the accomplishment of the great work by which redemption was wrought out by the Lord Jesus Christ. . . . . It is a melancholy sight to behold a large congregation doomed to listen to preaching which is unedifying, and which sets forth error instead of truth. One gentleman said he never heard a better sermon. Indeed, until we are taught by the Holy Spirit, we know not what is good or evil. . . . . His influence is absolutely necessary to enable the mind to understand the things of the Spirit of God."

The above extract is given as exhibiting the reasons which influened Mr. Roe sometimes to attend the worship of dissenters, rather than attend in the churches of the establishment. It also shows that he did so with reluctance: and also gives a notion of the qualifications he deemed requisite in a true Gospel minister. We now return to the tour of 1810.

"May 10th.—Met the Religious Tract Society, and heard very favourable accounts indeed of the reception and success which the tracts have had during the preceding year."

"May 11th.—This morning the meeting of the Hibernian School Society was held, and we had much life and unanimity, as well as some pleasing accounts from Ireland. Many Irish brethren were there: and as the eyes of all were fixed on us, we were obliged to preface a few motions we were called upon to make, with short speeches. 'Tis easier to preach a sermon, or at all events pleasanter; but

a man is often obliged to sacrifice his feelings and convenience to the call of duty. . . . . .

"We heard an admirable sermon in St. Bride's Church, from the Rev. Mr. Cocker, on the words—'Come over into Macedonia, and help us.' He plainly preached the Gospel, and except Mr. ——, he gave decidedly the best discourse that has been delivered on this occasion.

"May 14th.—Spent this evening at Miss W——'s, of Clapham, who has a meeting at her house on the second Monday in each month. At first it was designed for a working and reading meeting; but it has undergone a gradual change, and become a religious one. About forty were present; the conversation was profitable and lively; and I was called upon to conclude with prayer. . . . I have often thought, that if reading were universally substituted in the room of cards, society would be much the better for it; and by giving youth a relish for knowledge, and a distaste for folly and idle pleasures, very desirable consequences would follow."

"May 20th.—We went at mid-day service to St. John's Chapel, Bedford-row, (formerly Mr. Cecil's,) and heard Mr. Robinson, of Leicester, an able and perspicuous speaker, bold and energetic; though apparently near seventy, he has the vigour of youth. He has borne the burden and heat of the day, and suffered much in the cause of Christ; but he is a wonderful instrument in the Lord's hand, who has blessed the word from his lips, and caused it to turn many from the path of disobedience to the way of holiness. . . . . .

"I preached in the evening at Ely Chapel, for Mr. Wilcox; the crowd was immense, and the heat almost intolerable; the people very serious and attentive, and the

singing excellent. It is a comfort to see people alive in God's house."

"May 21st.—Great was the bustle we observed this day (at Greenwich); and true did those words appear, 'the children of this world are wiser in their generation than the children of light.' Can any thing afford a more striking picture of the degraded state of man, than his unceasing anxiety about the perishable things of time and sense. The wants of the body; the calls of his pride, ambition, and avarice, are so many spurs to his industry, zeal, and boldness; yet he can hear of a Saviour's love, and feel no desire to taste its sweetness. He can live a pensioner upon the bounty of the Almighty, and yet withhold the homage of the heart. He can hear of threatenings, without being alarmed; and of promises, without being encouraged. We do not consider, as we ought when we wonder at extraordinary spectacles, that the most extraordinary of all is—a sinner saved."

"May 23rd.—This evening I was at the Parliament House, and heard several remarkable characters speak: Messrs. Perceval, Whitebread, Adam, Wilberforce, Horner, Giddy, Sir Thomas Turton, &c. &c. They were all inferior to what I expected: Mr. Adam spoke very well, but I liked Mr. Wilberforce better than any. He throws light on whatever subject he takes in hand; and his whole deportment, manner, and expression bespeak the Christian. He was heard with great attention."

In a letter to a friend, written after his return home, Mr. Roe speaks thus of the above eminent man:—

"I spent two days with the excellent Mr. Wilberforce, who goes far beyond any idea I had even formed of him. His conversation is, indeed, in heaven; and I do not think I ever felt myself so humbled in the presence of any man.

He is a sun in the religious hemisphere, which eclipses all those little stars which appear so bright, and are so useful while moving in their respective orbits."

"May 27th.—I preached at Mr. Good's church, Blackfriars, from Matt. xxv. 34. This church was the great scene of Mr. Romaine's preaching; here he lifted up his voice to proclaim Jesus as 'the Lord our righteousness.' When he began to preach, he stood as a sparrow on the house top, almost alone; but he lived to know at least *fifty* Ministers in the Established Church, who preached as he did. Every Friday was set apart by him as a day consecrated to prayer and supplication for the grace and blessing of God to descend upon the church; and particularly that part of it contained in the Establishment."

"Spent this day with Mr. Wilberforce, a man of whom I am utterly unable to give any thing like an adequate character. His mind is truly spiritual, and he loses no opportunity of speaking on the best things. He seems a most affectionate and kind husband and father; he feels a lively interest in whatever concerns the spread of divine truth; and walks in all respects as one, who, though from his situation, distracted with a multitude of cares, is yet sitting with Christ in heavenly places, and living by faith in him. I account it a great privilege indeed, to enjoy the acquaintance of such a man, much more his friendship. . . . Went in the evening to the Lock Chapel, and heard Mr. F——, who spoke very plainly of man's fall, and the evil nature of sin, but did not, as I expected, dwell on the redemption in Christ Jesus. It surprises me to think how a preacher of righteousness can ever let this subject pass unnoticed. 'Tis the only doctrine calculated to bring peace and joy to the soul."

"May 29th.—This morning we were truly gratified by

hearing Mr. Wilkinson, at St. Bartholomew's Church. He faithfully declares the whole truth, and seems to be delivered from that fear of man which bringeth a snare. His congregation is great, and seems to know his value. He is a clear, judicious, scriptural, and therefore a profitable preacher."

"June 4th.—Attended the monthly meeting of the Bible Committee, and enjoyed a favourable opportunity of seeing some very excellent men; and also the mode of carrying on business, which is very correct and expeditious. Mr. ———, one of the Secretaries, is a man of shining talents, but rather eccentric. Mr. Hughes, another Secretary, is a Baptist minister; he possesses a very sweet spirit, very pleasing manners, and a refined mind. Mr. Steinkoff, the foreign secretary, is a German minister, resident in London; a man of talents, and of great modesty. They seem well qualified for the duties of the office, and are very active in it."

"June 7th.—This evening we went to the Wesleyan Chapel, in the City-road, where we saw a good congregation, heard tolerable singing, and a sermon, unexceptionable as to matter, except on one point. We are, doubtless, to go on to perfection; that is, to increase in conformity to the divine will, and in holy tempers; to grow in grace, and in the knowledge of the Lord Jesus Christ: but until the hour of dissolution, we shall have to struggle with the flesh, and shall not be every thing we wish. When we put off the body we shall put off sin. I have heard much upon this point, (which has perplexed and distracted many;) but never did I meet any, except two, who said they were perfect; and these two afforded me ample evidence that they were not so."

"June 10th.—This is the first Whitsunday I was ever

absent from my parish: often did I think of my dear people, and long to be with them. What a privilege is it, that though removed by hundreds of miles from each other, we are enabled to be present in spirit; and that though we cannot speak to each other, yet we can pray for each other. Intercession is very needful; but it is to be feared that the duty is very much neglected by Christians. Zeal and love are very much wanted in the Church of God. Lord keep alive in thy people these holy principles; and grant that we may neither grow cold nor weary in the blessed cause of divine truth."

"June 12th.—Dr. Buchanan preached the missionary sermon this day, at Blackfriars Church, from the words, 'Ye are the light of the world.' He gave a clear and circumstantial account of the state of the Heathen abroad; of their bloody rites, &c. &c. It was well calculated to make all who heard it truly grateful for the light and knowledge of Revelation: and also to fill them with ardent zeal, in endeavouring to extend the blessings of the Messiah's kingdom. The words of the Lord are pure words; and when received by faith into the heart, they do, indeed, purify it. We should cry aloud, and say, 'O Lord, sanctify us by thy truth, thy word is truth.'

"The Report was afterwards read at the New London Tavern. Having been appointed to move a resolution, I had to address the Society; and I have reason to praise the Lord, that by his help I was enabled to get through this arduous task. Messrs. Robinson, Scott, and Babington (who was chairman) spoke.

"June 13th.—Went to St. Laurence's Church, and heard a great sermon from Mr. Scott,* delivered on occa-

* Rev. Thomas Scott, the Commentator.

sion of the Anniversary Meeting of the London Society for promoting Christianity among the Jews. In the evening heard Dr. Draper at the Jews Chapel. His text was from the Psalms—'Look down, behold, and visit this Vine.' Seventeen Jews were baptized at the morning service; and eight (a father, mother, and six children) at the evening. This was truly a most interesting spectacle; and, perhaps, there has not been such a one since the first ages of the Church. The Lord seems to be removing the veil from many of their hearts; and, though we may not expect that all Israel will be now gathered, yet we should remember, with regard to the Jews as well as to the Gentiles, that there is joy in heaven over one sinner that repenteth."

"June 20th, Clifton.—Wherever I go, or turn my eyes, I behold the spread of the Redeemer's kingdom and glory. Great things are doing in the earth; and these are, I trust, but as the drops which precede the coming shower. Oh! that all who name the name of Christ, departed from iniquity: and that all who are called of God, to know and experience the power of divine truth, might walk in every respect worthy of their high vocation."

Much more matter, and that of the most interesting kind, might have been selected from the memorials of this tour; but due regard to space, and to other matters which demand attention, oblige us to pass them by. It will be seen that little notice has been taken of Mr. Roe's ministerial employments while sojourning in London, or travelling in other parts of the sister island. He was not, however, idle. True, he did not preach so often as his custom was, or so often as pulpits were open to him; but he did so occasionally: and was almost daily engaged in

private ministrations, among families whom he visited; and among friends who were rejoiced to collect their neighbours to hear him expound the word of the living God. He himself alludes to this subject in his journal, and says, "This day we spent at Mr. D——'s; and after some useful conversation in the evening, I lectured and prayed. Since my arrival here, I have been much engaged in this way; but as I came to hear, and to observe, I have kept back from preaching."

Upon the whole, Mr. Roe seems to have been much gratified with his tour. Some things indeed displeased him; among which we may instance the applause given to favourite speakers at the religious meetings, and what he seems to have thought a tendency to temporise in some of the preachers whom he heard. As to the first, we are aware that the practice may be defended by an appeal to antiquity: for we are told, as by Bingham and others, that the clapping of hands, and other noisy modes of expressing gratification, which were at first used in the Theatres and the Senate, were at last suffered in the Church; and that the people applauded the sermons of John Chrysostom—"some, by tossing their garments; others, moving their plumes; others, by laying their hands upon their swords; and others, waving their handkerchiefs, and crying out, 'Thou art worthy of the priesthood! Thou art the thirteenth apostle,'" &c. But even with this authority against us, (which, by the way, is not drawn from the most ancient days, or from the purest ages,) we do think, that in meetings partaking so much of a religious character, and where the eternal truths, whereon depend the everlasting destinies, both of the speakers and of the audience, are brought before the mind, a solemn and sober tone becomes the speaker,

and an equally sober and solemn frame of mind is most suitable to the hearer.

Upon the other point Mr. Roe expresses himself decidedly; and we know, not only from his written remains, but from the recollection of many conversations, that he was of opinion (as were others) that English preachers were too fond of *guarding* the Gospel, as it is or was called. On this subject the writer can say nought from personal experience; but he may be permitted to express his conviction that—if the Analogy of Faith be preserved, and every truth be given its due proportion and position, no guarding is required. Antinomianism, against whose inroads guards were placed, does not spring from a full, but from a defective preaching of the Gospel. It is produced by distorted and over-strained views of doctrine; by taking some truths out of their proper places, and exposing them alone to view; while other truths, proceeding from the same God, are thrown into the back-ground, decried as legal, or despised as useless. We do believe, that if all preachers would bring forward Gospel truths, as harmoniously, because Scripturally stated in the doctrinal articles of the Church, they would raise a barrier effectual, through God's blessing, against Pharisaic pride on the one hand, and Antinomian ungodliness on the other. The attempt to guard the Gospel, seems to imply at once imperfection in the work of God, and a capability in fallen and foolish man to remedy that imperfection.

Meanwhile, Mr. Roe continued to sow in hope, and through the blessing of God upon his labours, it was oft-times his happy lot to reap as he had sown. Many, indeed, very many instances occur in his journal and letters descriptive of the happy and triumphant deaths of members

of his congregation; and from among these we select one, which as it is more fully detailed than others, and was published by Mr. Roe in the form of a Tract, may be the more interesting to those who wish to become acquainted with the sentiments and views of religious truth and of Christian hope held and taught by him.

"I love them that love me, and they that seek me early shall find me."—Prov. viii. 17.

"We live in a world in which we labour under the daily need of being reminded that it is not our home, but that we are hastening, as fast as time can carry us, to an eternal one, where we shall either have our lot amongst the saints, and be happy for evermore, or be 'driven away in our wickedness' to lie down in sorrow and despair.

"Amidst the iniquity and folly by which we are surrounded, and to the temptations of which we are continually exposed, it is a delightful thing to behold any of our fellow-creatures who are made wise unto salvation; and who, instead of following a multitude to do evil, desire to walk in all the commandments and ordinances of the Lord blameless; especially if, in the morning of their days, they are brought to a knowledge of their Saviour, and have their hearts filled by his love. Under the Mosaic dispensation, the first fruits were presented unto the Lord; and surely under the Christian dispensation, the first fruits of soul and body ought to be offered with thankfulness and praise to that God, in whom we live, and move, and have our being. The adorable Saviour suffered little children to come unto him; and, on his entry into Jerusalem, expressed his approbation and acceptance of their infant homage. Although now exalted above all principalities and powers, he

is still clothed with our human nature; and whilst he gives repentance and remission of sins, he compassionates those who labour under infirmities and temptations. . . . .

"Jane Prior, aged fifteen, of the city of Kilkenny, was attacked on Monday, May 6th, by inflammation of the bowels, which, succeeded by mortification, terminated her life on Thursday morning following, at seven o'clock. This little girl had long been distinguished for more than ordinary seriousness of mind; and when death arrested her, she had no wish to delay her departure. Those who knew her best can testify that the following particulars were discernible in her:—

"1st.—She esteemed the Bible to be what it really is—the best of books; and she showed how impressed she was with a conviction of its value, by her constant perusal of it. Whilst other girls of her age spent their time in reading novels, romances, and plays—which unfit the mind for sober reflection and useful meditation—she employed herself in reading portions of the Scripture, or some of those pleasing and instructing tracts which have of late years been disseminated, and which are admirably calculated to convey instruction in the most engaging manner.

"2nd.—She delighted in going to the house of God. On every Lord's day she was twice or thrice at church, and constantly during the week; and instead of being careless or fond of talking during the service, she read her Bible and prayer-book with the clergyman, was quite attentive to the sermon, and on her return home not only wrote down the text, but some of the substance of what she heard. It would be well if parents examined their children as to what they hear in church; and showed at least

as hearty a desire to enlighten and improve their minds, as to preserve and adorn their bodies.

"3rd.—She was a dutiful and obedient child, and showed a mild and gentle temper. . . . She had her Catechism committed to memory, and answered as if she knew what it contained. . . . An idle child is a bad child.

"The death of this little girl occurred at an unexpected moment; but she was not unprepared: for she had long known that Jesus Christ is the foundation of the Christian's hope and the source of the Christian's comfort. The following conversation passed between her and the writer of this paper on the night preceding her dissolution:—

"'Jane, are you ready to die? Yes, I am willing to go now if God were to take me.

"'What makes you so willing to die? Because I hope to go to heaven.

"'Is it because you were always good and dutiful you hope to go there? No; for I have committed a great many sins, and I do not deserve heaven; but Jesus Christ is there; and he died for me and intercedes for me, and I hope to be with him.

"'What reason have you to hope this? He says that no one can come to the Father but by him; and that he will not cast out those that come to him.'

"On the following morning the writer visited her at six o'clock, and found her struggling with death. As soon as she observed him, she grew very restless, and at last succeeded in getting out of bed. No sooner did she reach the floor than she fell on her knees, and said with a distinct voice, let us pray. She was quietly placed in bed, and all present united in prayer, and commended her soul into the hands of a faithful Creator and most merciful

Saviour. In about half an hour her spirit departed from a frail body and an evil world, to join, we may humbly trust, its kindred spirits above in that happy kingdom where the wicked cease from troubling, and the weary are at rest.

"Let the parents into whose hands this little tract may fall, consider that their children are only a loan from the Lord—that they themselves are only stewards for a time; and that if they neglect their stewardship they must expect to be beaten with many stripes. Let them be attentive to the conduct, morals, and religious instruction of their offspring—cherishing and fostering every thing that appears good and virtuous, repressing and reproving every thing that is evil—lest they experience the doom of Eli, who saw his children making themselves vile, and restrained them not.

"Let children remember, that though they are young, death is at the door—that they may be cut off in the midst of their gayest hours; and that if they are not reconciled to God, through the Lord Jesus Christ, they will for ever be undone. If they are properly and Scripturally instructed, they will show forth their faith by their works, by their gentleness, meekness, humility, obliging behaviour, love of truth, and attention to the instruction of pastors and masters.

"May all be brought, by the grace of God, to rejoice that there is such a Saviour for such sinners; and that by his obedience unto death—even unto the death of the cross—he has become the Author of eternal salvation to all them that obey him. 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.' —Romans vi. 23. "P. R."

Occurrences such as the preceding, trivial and unimportant as they seem in the eyes of the lovers of pleasure and devotees of the world, are yet among the brightest spots in the scenes of the Christian ministry, and the most gladdening events which cheer the heart of the faithful pastor. From the very beginning of his ministerial career, Mr. Roe had proved himself ardently anxious for the young of his flock. Notices to that effect have already, on more occasions than one, marked our pages; and the present offers a good and suitable opportunity of introducing to notice his further efforts in this part of his work.

Sunday schools are now so general, being founded in almost every parish in the land, that those who take their views of things from what just meets their sight at present, may perhaps be surprised to hear, that twenty or thirty years ago matters were not carried on just as they are now. Sunday schools were then but "few, and far between;" and an instrument which has since been found of so great value, was then but little known among us.

Not that Mr. Roe had been in his case altogether without any machinery of the kind. He had for a long time been in the habit of collecting the children of the parish (principally the poorer ones) for Sunday instruction: and he had also for years had a class of young women who met in the Vestry-room on Sunday morning, to converse on subjects, chiefly of practical and experimental religion. These means were, doubtless, valuable: and we may presume upon it that they were not without effect on the hearts of the scholars. But about the summer of 1812, Mr. Roe determined to put matters into a more regular form, and to commence a Sunday school for all classes of Protestants (rich and poor) who would attend. Adverting

to this subject, he writes to his father July 13th, 1812:—"We have lately established a system of Catechetical instruction on Sundays, which promises to be attended with a blessing. One hundred and thirty children attend; besides sixty from the Charter School, and thirty from the Factory. I am assisted by four men and three ladies as teachers. It is a truly pleasing sight. The rising generation ought to be a peculiar object of our care; for it is through them that the truth must be perpetuated in our land."

The institution thus remodelled has continued its existence to the present day; and the writer can testify, both from what he knows of others as well as from his own personal experience, that it has been a means in the Lord's hand for conveying spiritual good to many, yea, very many among those who used the privileges there afforded them. Instances might be multiplied without number, were it desirable to do so; and the writer trusts that he may be permitted to add in an appendix, some short notice of two lambs of this fold, his own sisters, who entered into their rest, rejoicing in hope, just at the time when their beloved pastor was leaving this world worn out with toil and labour in his Master's service. One anecdote he would mention; because, while it illustrates the value of Sunday-school teaching, it shows also how frequently the seed sown by the faithful Minister may vegetate and bear fruit under circumstances which hide the happy result from the eye of him who sowed in hope.

When travelling some years ago in a distant part of Ireland, the writer was asked by a brother clergyman very anxiously, and with much warmth about Mr. Roe's Sunday School; and the inquirer mentioned the following

circumstance as that which led him to feel peculiar interest in that institution. A little girl, niece to the narrator, had been sent by her widowed mother as boarder to a school kept in Kilkenny by a Roman Catholic lady. The Protestants who attended this school were regularly sent to the Sunday School at St. Mary's Church, and this child among the number. After a time she fell ill—her lungs were attacked, and consumption began its silent and insidious progress. In consequence of increasing debility the child was taken home: and an eminent physician in the neighbourhood having been consulted, declared in the child's hearing that she was past recovery, and that apparently her course was nearly run. The narrator, who was present, described the little girl as overwhelmed with grief at hearing the melancholy tidings. He administered what consolation he thought suited to her case and age, and took his leave. Residing in a distant parish, this Clergyman could not see his niece again for some weeks; but when he was permitted to visit her, his very first look convinced him that she had undergone a change. Her tears were dried up—her sadness was dissipated—her fears were removed, and the peace and joy which ruled in her heart were legible in her countenance to all who saw her. She no longer shrunk from the thought of dying. Jesus was precious to her soul; and she expressed herself fearless of the passage through the valley of the shadow of death, knowing that He would be with her. Her uncle was amazed, and rejoiced. He asked her what had produced this change, so sudden, so unlooked for, so happy. She replied—"When first I heard that I was dying, I was very much frightened, for I did not expect it; but after you left me I began to think of all that I had learned from

Miss C. M——, in Mr. Roe's Sunday School at Kilkenny; and now I am not afraid." Soon after she fell asleep.

It often happens that the ministers of the Gospel are not permitted to enjoy any great share of the fruit of their labours. The Lord oftentimes uses one to sow, another to reap; but Mr. Roe was in this respect highly favoured; for as he sowed, so he reaped. This was remarkably the case with his Sunday School labours; to pass by many other instances in proof of which, two which seem particularly remarkable may suffice. One is, that before his death, Mr. Roe was enabled to reckon up no fewer than *eighteen* ordained Clergymen, all of whom had been scholars in his Sunday School; together with three persons employed in lay situations, one in the Jewish Mission, one in Africa, and another in the East. Of the eighteen Clergymen, four had finished their course before their beloved teacher: and it is interesting to see the brief remark which Mr. Roe has placed after their names in one of his note-books—"Died in the Lord." It tells a long and interesting tale—of seed sown, of grace given, of a Saviour loved, of Heaven secured.

Another interesting fact (at least so it appears to the writer, who may, perhaps, in this matter be biassed by personal feelings) is, that of those eighteen Clergymen, no less than *five* have since filled the office of Curate to Mr. Roe—a case perhaps not easily paralleled in the history of Sunday Schools; and one which Mr. Roe loved to look upon as a very striking and encouraging circumstance. And it may also be noted, particularly in these days, (when the tendency is certainly more to ultra views on the High Church side, than on the opposite; and when men of Mr. Roe's stamp are regarded by many with more of suspicion than of cordial brotherly affection,) that, though

entering upon their ministry at a period when dissenting and schismatic crudities were industriously circulated, and when some of their brethren, led away by the *ignis-fatuus* delusion of a pure and unmixed communion of saints on earth, abandoned their mother-church for the modern and unsound principles of disssent, but one individual among those eighteen, who had been educated, at least Scripturally, in the Sunday School at St. Mary's, deserted his colours, or forsook the church in which, through the providence and grace of God, he had received the outward designation and the inward life of a Christian. This, too, was a cause of much joy to their revered instructor. He loved the Church, and his heart rejoiced at her prosperity.

It were easy to add very largely to the foregoing instances of the usefulness of Mr. Roe's Sunday School—but we must not do so. We shall, therefore, close this part of our subject, by anticipating the time when his earthly labours ceased; and in order to show how his exertions in the cause of Sunday Schools were appreciated, present our readers with the following extract from the Proceedings of the Committee of the SUNDAY SCHOOL SOCIETY FOR IRELAND, at a meeting held on the 28th of April, 1841:—

"The Secretary having communicated the much lamented death of the REV. PETER ROE, late minister of St. Mary's, Kilkenny, which took place on the morning of the 23rd instant,

"Resolved—That the Committee in acknowledging the dealings of the all-wise God, in thus removing from this transitory life to the joy of his Lord, a most devoted

Minister of the Christian Church, would bow with meek submission to the will of the Almighty; and, desirous to place on their proceedings an imperfect but affectionate testimonial to the memory of one of the earliest and most attached friends of this Society, would look back with sad remembrance to trace his connexion with its public proceedings.

"They find his name enrolled as an annual member of this Society in its *first* list of contributors, published in the year 1810; and subsequently he became a life member. In 1811 he became a country member of Committee. In 1812 he preached in St. Andrew's Church, Dublin, *the first appeal by sermon* on its behalf, at the request of the Committee. His friendship and attachment to this Society thus commencing with its earliest history, continued unabated; and in numerous instances did this Institution enjoy the privilege of his truly Christian advocacy, both in this country and in England.

"The prominent position which he generally occupied at the Annual Meetings of this Society, and of kindred Institutions, is, they are persuaded, gratefully remembered by many who listened with delight to the deep and ardent piety, the touching appeals, and the solemnizing topics which characterized his addresses on these occasions.

"The Committee regret that they cannot trace with accuracy the precise dates of his attendance at the earlier Annual Meetings of this Society; but they find, that from the years 1820 to 1837, he was on three of these occasions only, unable to attend. The Annual Meeting held in April, 1837, was the last at which he was able to take a public part. In the course of his address on that occasion, alluding to the removal by death of two faithful Clergymen

in this city, he thus expressed himself: 'Allow me to observe, that when we speak of those who have departed this life in the faith and fear of the Lord, it ought to be our study and our prayer, that we may follow them as they followed Christ; that we may be stimulated to increased exertion, by the recollection of the transitoriness of this present life; and, that whatsoever our hands find to do, we may do it with all our might, remembering that there is neither work nor device in the grave to which we are hastening: then every eye will be closed, and every tongue will be silent; and the places where we now dwell will know us no more. Ought we not then, as immortal beings, to press forward to the eternal state. Ought we not now to know for a surety, that there is a foundation for the hope of perishing men; that there is a way by which a lost sinner can be restored to the favour and love of God, by which the curse of sin may be removed, and joy and peace become eternal blessedness in the soul of the redeemed.'

"The Committee earnestly desire for themselves, and for all who may read this testimonial, that they may be deeply impressed by these solemn truths, uttered by Him who, although dead, thus still speaketh.

"The remembrance of their departed and much-lamented friend is embalmed in the grateful recollections of many. 'The memory of the just is blessed. The righteous shall be in everlasting remembrance.'

"Signed on behalf of the Committee.

"JAMES IRVINE,

"Honorary Secretary."

But while attentive to parochial calls, and ever ready to avail himself of every opening prospect of usefulness to his

flock, Mr. Roe forgot not those who were bound to him by the ties of blood and of natural affection. And this, as doubtless many feel, is no easy matter. To feel anxiety and care—to desire their best interests, and even to bear his immediate family in prayer before God—none of these things are strange to the Christian, or difficult of performance. But to speak on religious matters to a parent—to warn, exhort, or entreat a father or mother—to speak boldly and plainly to those whom he loves as his own soul, his parents and his brethren—this is often found difficult and not easy of performance. Mr. Roe's letters bear evidence of how ardently he longed for, and how zealously he sought the good of his own family; and he had abundant reason to thank God that his labour was not in vain in the Lord; as he saw them one by one range themselves under the standard of a crucified and risen Saviour. During the summer of this year he was called upon to minister to a beloved sister sinking rapidly to the grave. Duty bound him to his parish, and prevented his giving that personal attention which he would have wished to bestow. But to this circumstance we are indebted for a few letters to his sister, some of which may be thought worthy of a place here,

Miss Charlotte Roe, to whom these letters were addressed, was taken very ill in the spring of this year, with an attack on her lungs—a disease to which she had before shown an alarming tendency. At first her whole anxiety seemed to be about her recovery from the malady, which threatened to draw her earthly existence to a speedy termination: but the visits of a friend, who told her faithfully of her hopeless state, and pointed her to Jesus, as the refuge of sinners, were blessed of God; and were made

instrumental in turning her mind, and fixing her heart on heavenly things. During her illness her brother felt anxiously for her spiritual welfare; and not being able to converse with her face to face, he wrote the letters from which the following extracts are taken:—

"May 23rd, 1812.

"My dear Charlotte, . . . We are short-sighted, ignorant creatures; and in the heyday of health and prosperity we forget the Giver of all good; we are backward to acknowledge his mercies, for we are insensible to them; and we are naturally attached to those things which are vain and sinful. Such is our state when God ofttimes in mercy lays his afflicting hand upon us, that we may, through grace, be led to consider our ways, and be wise in the things that belong to our peace—wise unto salvation; so that if our afflictions here are sanctified and overruled for good, we shall never regret that they came upon us. I trust this will be the case with you. Your health and strength have fled, perhaps, never to return; you have daily evidence that the body is weak and sinking under the pressure of disease: it behoves you, then, my dear Charlotte, to examine yourself, whether you be in the faith. 'If any man have not the Spirit of Christ, he is none of his.' Now this is a good test whereby to try yourself. Were you to possess every thing else, yet want the Spirit, you would, in the sight of God, be poor and wretched. The Spirit convinces of sin; humbles the pride, and removes the self-confidence of the heart; makes known those corruptions which lay hid before, and discovers not only the actual breaches of the law, but the *corrupt principle* from which they proceeded. It strips the

world and its fleeting pleasures of that false glare, by which so many thousands are led away, and perhaps deceived for ever; it enlightens the understanding, and renews the heart, so that Christ Jesus is exalted within as the Lord our righteousness and strength. To those who believe, Christ is precious, and they desire to glory in him alone. His word is sweet to them; his service is perfect freedom, and they find that in him there is an ample supply for every want under which they labour; for he died to atone for sin, and to finish a spotless righteousness, by virtue of which the most guilty sinner may be justified.

"Behold this Lamb of God—this Saviour—that being made a partaker of his Spirit, you may be changed into his image from glory to glory. Whatever may be the issue of your present illness, there is but one thing that ought to engage your time and thoughts, and that is, the salvation of your soul; neglect it no longer; may God give you true wisdom. Amen."

"July 2nd, 1812.

"My dear Charlotte — It has afforded me heartfelt pleasure to hear that you are enabled to see the hand and goodness of God in the affliction which you now endure, and which will probably terminate in your removal to an eternal world. But surely if heavenly glory become your portion, you will never regret the change. No; in heaven there will be no more crying, neither sorrow, nor pain; no crying for absent friends—no sorrow for the world and the things of it—no pain of body or mind—but all will be peace, unutterable bliss. The presence of God will be the delight and portion of the blessed inhabitants; in his presence there is fulness of joy, and at his right hand there

are pleasures for evermore. But how may we hope to secure this everlasting portion? There is but one way; and that is a sure and infallible one—even faith in the Lord Jesus Christ. In Him alone is salvation; and his blood cleanseth from all sin. My dear Charlotte, bear in constant remembrance the work and the love of this adorable Redeemer. He who was rich for our sakes became poor, that we, through his poverty, might be made rich. He came to seek and to save that which was lost; and that he might effect this great object, he satisfied the law and justice of God by his obedience, and atoned for sin by the sacrifice of himself; by the voluntary surrender of that life which all the power and malice of Satan could not deprive him of. He suffered, the just (the holy, innocent Saviour) for the unjust, that he might bring us to God; and to those that believe, he must be ever precious; for what they want, he has, and promises to bestow freely, without money and without price. If the grace of God has led you to see your lost state, and that you are, by nature and practice, a sinner—that you are therefore guilty, and exposed to the just sentence of the violated law, which denounces a curse against an evil thought, as well as against an evil action, you have great reason to be thankful; and you have every encouragement to look up with hope and confidence to the Lord Jesus, who ever liveth to make intercession, and is able to save, to the uttermost, all who come unto God by him. Flesh and blood cannot reveal this knowledge, but our Father which is in heaven. Meditate on the sweet portions of Scripture which you hear from time to time, especially the fifth and sixth chapters of John's Gospel; and pray in your mind that God may, by his Spirit,

manifest himself to you as he does not to the world, and that as you draw nearer your rest, you may increase in divine love and spiritual hope. May the peace and blessing of our covenant God be with you," &c.

"July 11th, 1812.

"My dear Charlotte, . . . By your lingering illness a gracious opportunity has been afforded you of looking for consolation to the fountain of living waters, and of meditating on that sacred word which contains the charter of the believer's salvation, and in which is set forth that declaration which bespeaks the good will of God to the lost and perishing—'he that believeth shall be saved.' Here there is no limitation, no restriction, no drawback upon a gracious promise; and I trust, my dear Charlotte, that you feel it in all its force and fulness, and are enabled, from the experience of your heart, to say, 'Unto you that believe, Christ is precious.' You now see the vanity of the world—how fleeting are its pleasures—how unsubstantial its joys. They are, indeed, miserable comforters—physicians of no value; but the God of all grace, who opened your eyes, is able and willing to comfort your heart—to pour in the oil and wine of divine consolation—and to do for you exceeding abundantly above all that you can either ask or think. 'Wait then upon the Lord; be of good courage, and he will strengthen your heart; wait, I say, on the Lord.' This waiting on the Lord does not consist in outward forms and ceremonies, but in looking up to him by faith, from the ground of the heart: and therefore it can be performed by the weak as well as the strong—by the illiterate as well as the wise—by the sick as well as the healthy—by you reclining on a sofa, as well

as by him who three times on every Sabbath day enters the house of God. . . . . .

"In very faithfulness, the Lord has caused you to be afflicted. You need not doubt his love; for he is faithful that promised, and the covenant which he has made with his people is well ordered and sure. Cast then your care upon him; live upon him as the bread of eternal life; glory in him as the Lord your righteousness, and he will at last bring you to his heavenly home, and cause you to sit on his right hand for ever."

This appears to have been the last letter written to his dying sister by Mr. Roe. Her strength gradually declined; and in the night of the 14th July, she closed her eyes in peace and hope on this fleeting world. Through grace she had been brought not only to acknowledge, but to taste and experience, the preciousness of the Saviour: and through faith in him, the sting of death had been blunted, and her soul supported in its passage from this to a better state. Faith and hope supported her in the trying hour; and faith and hope comforted her weeping friends, and taught them, while they mourned, to rejoice. Some, many of them like her, have since gone on their way to the unseen world rejoicing; and some still press forward for the prize of their high calling in Christ Jesus, doubtless looking with no unfrequent glances to that time, when at the right hand of their God and Father they shall meet as his children washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

We must pass to other matters, and those of a nature vastly different from any which have hitherto occupied our attention. All persons acquainted with Ireland are

aware that political feeling runs high here; and that every man is obliged to take up a decided position in politics. We are not among those who join in the worse than senseless cry against mixing up politics and religion. All *sound* politics must, we conceive, be founded on the principles of true religion; and in a state like ours, which professes to regard the Holy Scriptures of God as part and parcel of the laws of the land, we think that the attempt to separate politics from religion, betrays either an unsound head or an unsound heart. Of this too we are certain, that those from whom the outcry against Clerical interference with politics proceeds, are the dupes of a false and hollow liberalism—a system which is but too willing to sacrifice true religion and sound principle at the all-devouring altar of latitudinarianism and popery.

Mr. Roe was not a man of this stamp. He was neither the dupe of latitudinarianism in his religion, nor of infidel liberalism in his politics. He abhorred, on the one side, the infidel assertions that all religions are alike good if honestly observed; and that a man is no more accountable for his form of faith, than he is for the colour of his skin: and, on the other side, he was as steadily and conscientiously opposed to the madness and blasphemy of the popular tenet, that the people are the source of all legitimate power. His principles were strongly and decidedly loyal; and being honestly and soundly convinced that popery must ever be a fruitful source of disloyalty to Protestant governments, and that it is and ever must be unsafe, not to say irreligious, to concede the power of government in any degree into the hands of men whose consciences are, through the Confessional, under the control of a foreign popish Bishop; and whose church, while it

denounces all who refuse submission to the Pope of Rome as heretics, teaches and has acted, and we may add, still acts on the principle that faith is not to be kept with such; being honestly convinced, we say, that the professors of popery could never be safe law-makers for Protestants, Mr. Roe was steadily opposed to the mad projects of those who advocated what was called Catholic Emancipation; and who at length, through the betrayal of Protestant confidence, and the forgetting of oft-repeated vows, opened the doors of Parliament to men who could give at best but a divided allegiance; and who have, by their conduct, fully borne out the warnings uttered by those who strove to the last to maintain the British Protestant constitution inviolate.

Upon these subjects, which were much agitated about the year 1813, Mr. Roe often raised a warning voice, principally through the pages of "The Instructor," a London newspaper, and of "The Christian Guardian," a periodical which has for many years been a favourite. These contributions, which appeared under the signature of "Amicus Hibernicus," were afterwards printed in a collected form in 1816: and though, alas, the guilty deed has been done, and Protestant Bible-reading England has admitted to her councils those who love not the light of that book, and whose persecuting church is as ready this day to commit the Book of God and its readers to the flames, as she was in the day when Huss and Jerome, and our own Cranmer, and Latimer, and Ridley tasted of her tender mercies; still, as exhibiting the views which Mr. Roe was not singular in holding, and as proving how truly and how sadly he foresaw the evils which must follow if the Romish claims were conceded, we must lay a few extracts before our readers.

. . . "1812.—You and I, sir, live at different sides of the channel, and as it is probable you have never crossed it, allow me to tell you (and I fear my assertion will prove true) the Romanists want the titles—the forfeited lands—the highest offices of the state—power of every kind, not even excepting the kingly—and *all as a right, not as a favour.* They ask like a sturdy beggar, armed with a bludgeon; and their language is—If you don't give quickly, we will make you."

"February 19th, 1812.—I now speak of *Irish* Romanists, who will never be content till they make an attempt to repossess the forfeited lands, and bring about a Repeal of the Union, which they regard as the cause of Ireland's misery and degradation, but which has in reality secured to her every blessing she enjoys. British Christians ought to remember in their private prayers, and in their social meetings for worship, their brethren of Ireland; and offer up their supplications, that the Saviour may, by the brightness of his coming, disperse the cloud of bigotry, superstition, and ignorance which envelopes our island."

"September 16th, 1812.—It (*i. e.* popery) is a religion of ignorance—a religion of blood—a religion that sanctions any means, however improper, that are likely to prove effectual to the accomplishment of a certain end. The object now sought for is political power; and we find all the engines of flattery made use of in order to blind the eyes of Protestants, to throw them off their guard, and lead them to believe that the opinion they entertained of popery is quite erroneous, and all the fears they entertained concerning it groundless. But if once the Romanists succeed in obtaining unqualified emancipation (*and not else will they have—this they must have, and that*

CHAPTER VII.

ESTABLISHMENT OF THE HIBERNIAN BIBLE SOCIETY—EXERTIONS OF AN INDIVIDUAL—BRANCH FORMED IN KILKENNY IN 1812—MR. ROE A STEADY FRIEND TO THE BIBLE SOCIETY—MINUTE FROM PROCEEDINGS OF PARENT SOCIETY—CHURCH MISSIONARY SOCIETY—MR. ROE AN EARLY FRIEND TO MISSIONS—ACTIVE IN ESTABLISHING BRANCHES, AND PARTICULARLY IN REGIMENTS STATIONED IN KILKENNY—EXTRACTS OF LETTERS FROM OFFICERS AND SOLDIERS—ADDRESS FROM HIS CONGREGATION—DISSENT IN KILKENNY, 1813—LETTER FROM DR. QUARRY TO MR. ROE—PUBLICATION OF "THE EVIL OF SEPARATION"—CHURCH GOVERNMENT—LETTERS TO VARIOUS PERSONS.

THE establishment of the Bible Society must ever be regarded by those who survey the religious history of Great Britain and Ireland, as an event of vast importance, and exercising a wide-spread and deeply-felt influence on the feelings and opinions of the country. Men may differ widely as to the utility or expediency of circulating the Bible—or, agreeing on that point, differences may arise, and they have arisen, as to the best mode and fittest channel through which the streams of God's word are to flow abroad to a thirsty world; but none can deny that as societies have been formed for the circulation of that word, both at home and abroad, so these societies have been found to possess great influence in modifying, in many ways, the opinions and the conduct of large masses of the community. And when this is acknowledged, then even those who, though anxious to circulate the Bible, yet hold back from conscientious motives from using the Bible Society as the channel for that circulation, will bear with

us, while we dwell for a little while on a matter which lay near to the heart of our revered subject, and ofttimes engaged his best energies, as it always had his best wishes and his heartiest prayers.

The writer of the Brief Memorials of the Rev. B. W. Mathias has stated, that, when that eminent man became chaplain to the Bethesda, "The only society in Dublin which was connected with the Established Church, and seemed to have any care for immortal souls, was, The Society for discountenancing Vice," &c. and it would appear both from the "Memorials," as well as from evidence before the writer of these pages, that though calculated for much usefulness, that Society did not, at that time, do much in the way of circulating the word of the living God among our densely crowded and superstitious population. The want of Bibles was sorely felt; and those who loved the book themselves, and longed to see it in the hands of others, felt at a loss to know where copies of that word could be procured for general circulation. At this time a happy thought, as mentioned in the Memorials, arose in the mind of a Clergyman long and intimately connected with the subject of this Memoir, and who has supplied the writer of these pages with some information on the matter. He determined to visit England for the purpose of collecting *old* Bibles and Testaments; thinking that it was better our poor people in Ireland should have old books, than be left any longer starving for the bread of life. England was accordingly visited—and the late Mr. Wilberforce and some other Members of Parliament, who were then called the *Saints* of the House of Commons, were interested in the business; and contributed largely to the undertaking in Bibles and Testaments,

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both new and old. In the first year of his undertaking, the benevolent originator of the plan collected near three hundred books; and having had some influence with the Irish Government through his connexions, he was able to procure an order for their admittance into Ireland duty free. Finding more success in his plan than he at first anticipated, he opened Depositories in several towns in Ireland for the sale of these copies of holy Scripture; and in order to supply the demand, which gradually and steadily increased, he continued, from 1800 till 1810, to visit England and Scotland every year. The supply also arose in proportion to the demand. In Edinburgh alone, at one visit, he collected over three thousand Bibles and Testaments, which were principally circulated in Connaught; and the average number amounted to between nine and ten thousand volumes annually. These were shipped to various ports in Ireland, and dispersed through the different towns in which depositories had been opened; and thus by the strenuous exertions of an individual, the word of God, the testimony of Jesus, was brought within the reach of multitudes who before might scarcely even hope to see it.

The same individual who laboured so usefully in collecting old Bibles and Testaments in England and Scotland for his poorer Irish brethren, when the British and Foreign Bible Society was formed in London, in the year 1804, collected subscriptions in Ireland in aid of that Society; and when the Hibernian Society was formed in 1806, we are informed that the first contributions to any large amount which it received were the collections made by the same person. Still, for some years, the Hibernian Bible Society seems to have made but little progress. Formed

in 1806 by a few persons who fitted in a single pew in the Bethesda Chapel in Dublin, we are informed that in 1812 the numbers had made so little increase, and it gave so little promise of its subsequent magnitude, that the persons composing the Annual Meeting of the Society "fitted round a large table in a room in Grafton-street." The meeting of the following year was, however, vastly better. It was held in the Exchange; a large company attended; and the Archbishop of Dublin having marked his approbation of the objects and proceedings of the Society by a munificent donation of one hundred pounds, his example was rapidly followed by others, and the progress of the Society seems now to have been as rapid as it was before slow.

It is almost needless to say that Mr. Roe was a warm and steady friend to the Bible Society. How soon he became officially or actively connected with it does not appear; but there is ample evidences that the cause had his heartiest good wishes from the very first. It was not, however, till the year 1812 that he was enabled to form an auxiliary in Kilkenny, after much difficulty, but with bright prospects. Writing on the subject to his father, (September 29th, 1812,) he says—"The establishment of the Bible Society, which will I fully expect take place in a few days, is the only thing that now detains me; but that is a truly important object, and, established at this particular crisis in Kilkenny, may be productive of the happiest consequences. I have for months been labouring to effect it; and in such a way as to secure the countenance and support of persons of very jarring opinions. I trust the Lord will bless the weak effort, and cause his own name to be greatly glorified by it. He has the hearts

of all men in his hands, and on the present occasion he will, I trust, influence many of them."

The efforts made were not without success; and on October 10th Mr. Roe communicated the result to his father—"It is with no ordinary sensations of joy and gratitude I sit down to inform you that the object of many prayers and labours is attained; and an auxiliary Bible Society formed in Kilkenny, in the midst of riot, noise, and revelling.* Our Meeting was numerous, and very respectable. The Hon. James Butler in the chair. The Bishop president. There was great unanimity. May that gracious God, who has given us such a lamp to our feet, enable us to walk by its light. May those who acknowledge the Scriptures to be a divine revelation feel their power upon their hearts. This is a new and most important day for Kilkenny; may it be the forerunner of still more glorious times. I feel a great burden removed from my mind; and I look to a good sleep this night, which is a comfort I have not had for a fortnight past, my thoughts have been so engaged."

The Society thus originated through the prayerful exertions of Mr. Roe, doubtless, aided by those of his brethren who felt with him the importance of promoting a free circulation of the revealed word of God, seems to have commended itself at once to the good-will of a large and influential portion of the community. At least we may suppose so, as we find Mr. Roe writing in the April after its formation, relative to the Annual Meeting about to be held at the Exchange in Dublin, and which he was purposed to attend—"I expect there will be a numerous

* This was the season of the Plays.—See chapter ix.

meeting at the Exchange on Thursday, and that we may find it an interesting one. I have *one hundred pounds* to present as a donation from our branch here; and some of our *greatest* men have not subscribed yet. We are, however, getting on, and have been enabled to overcome many obstacles."

To the Society thus established, Mr. Roe continued a steady and unwavering friend to the very last. Like the Parent in Dublin and the Auxiliaries elsewhere, the Kilkenny Society had to endure much opposition from various and diverse quarters, and from enemies of very opposite characters and capabilities. A good cause may be indifferently defended; and it is no less true, that a bad cause may be so fortunate as to fall into the hands of an able advocate; and if it fared so with the Bible Society, it only proves that it was like all other things of which we are cognizant on earth. The Bible Society was attacked—its plan, its object, its constitution, all formed grounds of opposition and points of debate; and we believe that by none was the attack more ably (though we believe mistakenly) conducted than by the Reverend gentleman who then presided over the College or endowed School of Kilkenny. However, the cause which he ably attacked was ably defended; and men came forward in defence of the free and unfettered circulation of the Bible, who proved that something more solid than enthusiasm had impelled them to the course they were pursuing; and that, however deeply feeling might be engaged, they had by no means laid aside the right use of their reason.

In after years, opposition arose from an different quarter. The Scriptures began to find an entrance into the cabins of the misguided Romish peasantry, and the priests of igno-

rance and superstition trembled for the consequences. It sometimes happened that a peasant was actuated by that same Satanic spirit so lauded by the late Dr. Doyle, in the case of one who hating the Bible, and fearing contamination from its touch, took it up in the tongs and committed it to the grave; but in many instances the Bible was gladly received and duly read. Hence arose the opposition of those whose interest it is to exclude the light, lest it should reveal their deeds of darkness and dogmas of superstition.

In the year 1824, a violent and combined plan of open opposition to the free circulation of the word of God was made by the Romish priests. In Clonmel, in Waterford, in Carrick-on-Shannon, in New Ross, in Carlow, and other places, Societies of different name and object were met by the strenuous opposition of the Romish priests; but the first direct attack on the operation and objects of the Hibernian Bible Society was made in Kilkenny, at the twelfth anniversary meeting held in that city, on Thursday, 14th October, 1824. It is not intended to go into the case any deeper than to state, that while some of the opponents exhibited no small degree of tact and ability, others did not hesitate to meet the Society with arguments drawn from the pages of the scoffer and the infidel: and that the priests of Rome, who claim for their sect the title to exclusive catholicity, gave awful evidence that they would gladly join with a Voltaire or a Payne in their futile and blasphemous attempts to lessen the authority and call in question the credibility of the Bible, if haply, by so doing, they might for a little longer exclude its precious truths and its shining light from the eyes and hearts of their deluded followers.

From this assault the Bible Society rose triumphant. The priests were silenced; and having learned caution from

the prompt, and vigorous, and victorious resistance which they met with when least expected, they have since wisely abstained from further interference. But the elements of discord were planted in the very society itself. It seems to have been too comprehensive in its plans to suit our present world, where jarring interests are for ever disturbing and destroying peace; and so when external foes ceased from their attacks, more time was given for examination of its principles and modes of action, and that examination led to division and distraction.

It cannot be necessary, and certainly is not the intention of the writer, to enter into the various questions which continue to agitate men's minds concerning the Bible Society. It is to be supposed that all parties are acting conscientiously and upon principle; but he sees no reason why he is either to defend his own, or attack others' conduct in the affair. His business is with the honoured subject of his pages: and of him he must repeat what he has already stated, that he remained steadily attached to the Society; and that he deeply deplored the divisions which arose about it and in it. He was not, however, blind to the dangers which might arise from too great a concession of principle in working out this and similar societies; and the writer remembers to have heard him state that, at a Committee meeting (of what society is not remembered), a dissenting member being very urgent to procure some alteration which was opposed on church principles, and the dissenter having said in reply—"Oh, can't you yield a little," he (Mr. Roe) replied—"What, is all the concession to proceed from the church?" This, the writer firmly believes, has been too much the case. Churchmen have acted like dissenters. Dissenters acting like churchmen would be indeed a rare sight.

We have already, in a former chapter, seen with what feelings the sad tidings of the death of Mr. Roe was heard by the Sunday School Society for Ireland, and we have recorded upon our pages the expression of that feeling, as embodied in a resolution entered into by the committee of that Society. A similar feeling actuated other kindred institutions; and at a meeting of the committee of the Hibernian Bible Society, held on Tuesday the 4th of May, 1841, the following minute was put on record.

"It having pleased almighty God to call to his eternal rest the Rev. Peter Roe—a name associated with almost every benevolent institution—endeared to some of us by long and intimate friendship, and esteemed by all for that constancy of zeal and fervency of piety which distinguished him alike in the privacy of retirement and in the walks of public occupation—the Committee cannot resist the impulse of duty and affection thus to express their unaffected regret at the loss which the Society has sustained; and to record their veneration for his character and their gratitude for his services.

"His name appears in the very first list of country members of this Committe in the year 1810. Through his instrumentality the Kilkenny Auxiliary was formed in 1812; and its operations guided and maintained ever since by Mr. Roe's personal exertions as its only Secretary.

"At the Annual Meetings of the Society (so long as health permitted) he cheerfully and strenuously advocated its cause, and essentially contributed to its prosperity by the solemn energy of his impressive addresses. He was ever ready to join Deputations for the purpose of establishing new Associations; or exciting those already existing to an increased activity.

"In the various trying circumstances in which the Society had been placed, he was the same unaltered, uncompromising friend—boldly vindicating its character and proceedings against misrepresentation or hostility; and he ceased not to take a lively interest in its success till death closed his career of usefulness, leaving an example which may tend to guide the ardour of youth, and to rouse the dormant energies of age.

"The Committee therefore resolved, that a copy of this inadequate, but sincere testimony to Mr. Roe's worth and services be transmitted to his sorrowing Widow and Daughter, with an expression of their unaffected sympathy; and also that it be published in the Quarterly Extracts of Correspondence: and they desire to subjoin their earnest prayer, that the death of those who have toiled in the service of God our Saviour, may be felt by those who survive as an urgent call to increased activity and usefulness."

It is not to be supposed that the Bible Society engrossed all the attention and energy of our highly valued subject. Other Associations, such as the Jewish, the Irish, the Sunday School, and the Church Missionary Society, found in him a warm and steady advocate. In short, whatever means seemed calculated to promote the glory of God and the salvation of sinners had his good wishes, his sincere prayers, and often—yea, very often—his strenuous exertions. Indeed, so multiplied were his labours in this way, that it would be altogether impossible to give them a prominent place in these pages; for were we to give to each Society even so much space as has been allotted to the Bible Society alone, we should be forced either to omit other matter of an interesting nature, or to extend this work to a length inconvenient both to writer and to reader.

Of all these Societies, that which seemed to have taken deepest hold of his affections was certainly the Church Missionary. He was not insensible to the claims of the Jewish, but, on the contrary, had its interest much at heart. The Irish Society,* which labours among the benighted peasantry of the land, seeking to make known to them in their own tongue the wonderful works of God, was one which he highly valued and constantly supported, both by his money and his affectionate and earnest eloquence. The various other charitable and benevolent Societies received a due share of his regard and assistance; but the Church Missionary Society was evidently that which commended itself in the very fullest measure to his mind, and secured for itself, to the very highest degree, his confidence and his love.

It is, we believe, a constant characteristic of the true Christian, that he loves to do good. His divine Master is emphatically described as going about doing good; and the true Christian can have no higher example. His desire is, to tread in his Lord's footsteps; and in proportion as his faith and love are strong and lively, the circle within which he desires to labour in this holy cause, either mediately or immediately, will be extended, until at length it embraces, not his own family or country alone, but all the families and all the countries of the globe. The Church Missionary Society seems to take this wide circle. The world of sinners is its sphere of action—the Gospel of peace is its mighty means. It knows no difference among men, "for all have sinned;" and it goes forth, or rather sends forth its labourers, to tell all men every where, that because "all have sinned, ONE died for all."

* See more on this subject in Chapter XI.

The desire to spread the knowledge of this Gospel among men has always characterized true Christians, from the apostolic to the present times; and though at some eras the efforts made have been more remarkable, both in their nature and effects, than at others, yet never has the desire altogether ceased, or efforts been entirely neglected.

At the time when Mr. Roe commenced his clerical career, the Moravian Church was the body which seemed most alive to the Christian duty and Christian privilege of sending "portions to them for whom nothing was prepared." They had long and ably laboured in the missionary field; and God had owned and blessed their exertions. We have already seen that at a very early period Mr. Roe became an intimate acquaintance, and we may add, a warm admirer of the Rev. Mr. Hartly, the Moravian Clergyman then resident in Dublin; and we are inclined to trace to his intercourse with this excellent man, the first impressions made on him respecting missionary exertions. Certain it is, that his first contributions and first collections for missionary purposes were applied to the Moravian missions; and that he continued for several years a collector for them, and even to the end a warm friend.

It was not, however, until the formation of the Church Missionary Society attracted his notice, that all his energies seemed to have been called out into exercise in this good cause. This society, though formed in London in the year 1800, had not been able to extend itself into Ireland till the year 1814, when Dublin was visited by the Rev. Daniel Wilson, now Lord Bishop of Calcutta, and Rev. Josiah Pratt, by whom an Auxiliary Society was formed. But previous to this, Mr. Roe had been engaged in promoting this good cause in his own corner of the vineyard; for we find

that early in the year 1810 he had forwarded ten pounds, which appears to have been the first subscription from Kilkenny, to assist its funds;* and subsequently, when the Hibernian Auxiliary was formed, he not only appeared frequently as one of its warmest advocates among others on the platform in Dublin and elsewhere, but succeeded in establishing a branch in Kilkenny only one year later than the formation of the Auxiliary in the Metropolis.

We cannot possibly follow Mr. Roe in his various journeys, or detail his many labours in this most blessed cause. Deeply feeling in his own soul the inestimable value of the Gospel, and satisfied that except in Jesus there is no peace procurable to sinners, he longed ardently and laboured diligently to make that Gospel known to those around him, and to send its gladdening message to all the sin-bound inhabitants of the world. Nor did he confine his view of the utility of this Society to its foreign and remote operations. He looked upon it, and earnestly sought to use it as a sort of Home Mission; to which objections not lightly made to a Society which had adopted that name, and of which he was a member, could not be so easily or so strongly urged. For this reason, as well as that the Society itself might be benefitted, he was ever most anxious that every parish should, if possible, have its own Branch or Auxiliary; and that it should be regularly visited, perhaps at least twice in the year, and details of operations given. This he believed would not only bring the Society into more general favour, but he also was persuaded that by these means many would attend to the

* Several members of the Ossory Clerical Association were subscribers to the Parent Society from an early period—perhaps as early or earlier than the year 1805.

declaration of the Gospel while its effects on the heathen were narrated, whose ears and hearts seemed closed and sealed against the stated and ordinary preaching in church. Impressed with these opinions, and we believe having had no little experience that they were founded on truth, he laboured earnestly to promote the formation of Branches wherever he could; and the Lord prospered his design, and gave him to see many evidences in the increasing prosperity of the Society, that his efforts in this cause had not been wholly fruitless.

Nor did he limit his exertions in this cause to the establishment of parochial associations and local branches. He had long found in his own experience—and indeed it is a blessed and a happy lesson to learn—that he who honestly and in the fear of God seeks to water others, will himself be watered of God: and while for this reason among others, he was most anxious to engage those usually employed in such occupations, in working for the Missionary cause, he also laboured to interest about it a class of men who are too seldom sought to be engaged in such good works. We allude to the Military. Mr. Roe for many years filled the important office of Military Chaplain at Kilkenny: and we find, both from entries in his diary, and from communications from Officers, Sergeants, and Privates of many Regiments which had been placed under his care, that he was instrumental in establishing among them several vigorous branches of the Church Missionary Society. These Societies were found to be most useful—both as encouraging the men to practise the habit of self-denial (which is so necessary to the Christian character); and also, as forming a bond amongst those who really loved God, and desired to serve him. We subjoin a few

extracts from some of these letters, not confining the selection to merely missionary subjects. A Sergeant writes thus :—

"Rev. and dear Sir—I was duly favoured with your kind letter of the 12th inst. (Sept. 1820) which I read to a majority of the subscribers, met for that purpose; who all feel greatly moved by your kindness. Many of us feel the loss of you—many deplore your loss. It rejoices me to inform you that the number of those about me who love the appearing of our blessed Saviour, is increased; not only for their own souls, but also that thereby is increased the number of those who will not cease to pray that the Lord may continue to bless the undertakings of those engaged in his work. . . . . As many of us as can, meet together every Saturday evening, and offer up to the Throne of Grace the prayer which is to be found in one of the publications—'Almighty and most merciful Father, we give thee thanks for the light of thy Gospel,' &c.; and I trust all of us are confident of our unworthiness before we ask, and our ignorance in asking; but the words of our blessed Redeemer will, I trust, give courage to us all to pray without ceasing."

A private soldier writes from Colombo in 1821:— "Pardon my boldness in presuming to write to you, for I acknowledge that I am not worthy of your notice. But I am persuaded that you are a man of God, and are no respecter of persons in regard to their situations of life; and also, I know that you are a friend of the followers of the Lord Jesus Christ; therefore, under those persuasions, I take the liberty of addressing you. . . . . I send these few lines as a token of my love and thankfulness to you for the many good instructions I have received from

you, which were the means of bringing me out of darkness into the glorious light of the Gospel of our Lord Jesus Christ. . . . . But I now have to inform you that, although it was my lot when in Kilkenny to sow in tears, it is now my happy lot, in a measure, to reap with joy; for I have now peace with God, through our Lord Jesus Christ. . . . . But still, although I now enjoy a degree of happiness, and although I am now some thousand miles from my native country, I perceive that I am not beyond the gun-shot of the devil; and many are the attempts which he had made to draw me from my shepherd's side. But glory be to God, he has not prevailed; though I must confess, that I daily come short of glorifying God as I ought. . . . . There are eighteen belonging to the Society in the regiment. . . . . Some who were great drunkards, are now become sober; and many bold blasphemers who neither feared God nor regarded man, are now to be seen at the throne of God's grace, with streaming eyes and contrite hearts, calling for mercy."

A Sergeant of another regiment thus writes to Mr. Roe, who was at the time absent from Kilkenny:—

"Reverend Friend and Pastor—I received your zealous and affectionate letter, and would have answered it sooner but did not receive it till Saturday evening last. We rejoice to hear that so many of our brethren, &c. &c., were assembled to hear the heavenly sound of Gospel salvation, and that a spirit of piety and devotion seemed to inherit in their minds. I and brethren, in the name of our society and regiment at large, do return thee our sincere and hearty thanks for the many wholesome and instructive lessons we have received from thee at sundry times. . . . I bless

Almighty God for all his goodness to me and to all people; more particularly for his divine providence in ordering our regiment to Kilkenny, which has proved a saving balm to many families in our regiment who are now flying from the wrath to come through thy means, our worthy and pious guide and zealous instructor. I, as one plucked from the burning with the residue of my family by your admonition on the subject of family prayer, have endeavoured since the time we heard your lesson to introduce prayer in our family. And I thank our heavenly Father that since such has been practised in my family, every thing prospers, through his Almighty blessing, to satisfaction. . . . I got the missionary book and perused the contents thereof, which are highly pleasing and demand our warmest thanks. I showed it to —— and —— who could hardly know what to express with respect to the labour and pains you have taken for our sakes, as well as the heathen world."

From the same, then quartered in one of the disturbed districts.

"With respect to our Missionary Society, we held a committee concerning it on the 25th ult., and the proceedings were nearly as I stated to you in my last letter. . . . . 'Tis now we have reason to regret our change of quarters. We left a terrestrial paradise to come to this miserable and disturbed place.

"P.S.—We long to hear from you, as we always receive some paternal admonition."

Another writes—

"You will be pleased to learn that our collection for the Missionary Society has amounted to twenty-eight pounds ten shillings and five pence; more, I confess, than I had any reason to expect. . . . . .

"I have met here with a very good man, I think of the name of W——, who says he owes his conversion to you. He seems to have drank pretty deeply into the Spirit of Christ. . . . . Oh! my dear sir, what a glorious prospect you have before you; for many, I am well convinced, will own in that day that you have been their father in the Gospel of our Lord."

A Captain in the army writes thus—"At the hazard of dwelling too much on *self*, I cannot forbear to say that I shall not ever cease to feel the benefit of your instruction. Through it I became a daily reader of the Holy Scriptures, and their perusal has convinced me of its being my duty to do many things which I never before cared to do; and has made me if not insensible to, at least proof against ridicule, levelled against conduct approved of by my conscience as consistent with the word of God. . . . . The system you commenced with the soldiers' children is carefully pursued: they learn by heart a portion of the New Testament, and every Tuesday I hear them say it, putting such questions as I think suitable to their age or information, and giving them the meaning of any passage which requires explanation. I prepare myself beforehand. . . . . I have induced a great many soldiers of my company to attend school, and I have succeeded in teaching some to read, and a good many to write, who were before unable. I have established a company Library, to be supported by a subscription from each member of three pence per month. We have forty members, and I think the benefit extends even to those who are not of it; as a member having a book on guard and reading aloud, the other men are amused and instructed. The company, being the Light, is composed of young, healthy, and strong

men, and the offences in it far exceeded those of any other: the reverse is now the case.

"Gibraltar."

But we must cease our extracts, not indeed for lack of materials, for they are abundant and highly interesting, but for lack of space; and as we concluded our reference to the Bible Society, with a notice of the resolution passed by its Committee when made acquainted with the death of Mr. Roe, so we would terminate our account of his labours in the missionary cause, with the resolution passed at the Annual Meeting of the Hibernian Church Missionary Society, held at the Rotunda, Dublin, on Friday, 23rd April, 1841. The resolution, which was moved and seconded by the Rev. William Cleaver and the Rev. Dr. Singer, S.F.T.C.D. was as follows:—

"That the Committee of the past year cannot propose to you the names of their successors in the important office of managing the affairs of the Society, without recording the feelings of deep regret, though the hope of meek submission to the will of God, with which they have just heard that the Lord has been pleased to call to his rest that eminently-useful, pious, and venerated servant of his God, the Rev. Peter Roe. In his removal from them they mourn the prayerful Pastor, and the ardent friend of every good work. More especially do they lament that the Church Missionary Society has, in him, lost one of the most zealous friends that the Society ever possessed in this or the sister country; whose interests he identified with those of the Church of his affections and convictions; and for which he laboured while the Lord gave him health and power. The committee would desire to

express their gratitude to God for raising up such a zealous workman; and their conviction that He, with whom our friend now rests, can and will, in his own time, supply his place."

It was not to be supposed that one so ardent, so anxious, and so watchful to spread abroad the knowledge of the Gospel among the distant heathen, or those of his fellow-countrymen who were for a season placed under his pastoral care, could be careless about those who were his stated flock, and the sheep of his peculiar pasture. Among them he laboured indefatigably. No good work ever claimed his energetic assistance without effect; and no open presented itself for doing good which was not earnestly used. Such conduct will and must ever commend itself to all well-judging persons. It did so in Mr. Roe's case. We believe that no Pastor was ever more respected, or ever had more hold of his people's affections than he had; and he ever sought to use his influence for their good and for the glory of God. The following Address, presented at a time when such things were vastly more uncommon than at present, will attest the feelings of his congregation at this time:—

"TO THE REV. PETER ROE, A.M., MINISTER OF THE PARISH OF ST. MARY'S, KILKENNY.

"Rev. and dear Sir—We, Citizens of Kilkenny, deeply impressed with a sense of your eminent services in the cause of religion, take this opportunity of publicly expressing our heartfelt approbation of your conduct, during your long residence amongst us.

"The unwearied and disinterested affection with which you have watched over the religious instruction of the rising generation, has not been unnoticed by us; and as a

trifling testimony of our gratitude, we beg your acceptance of a piece of Plate, upon which we have caused to be inscribed a feeble memorial of our sincere attachment and regard.

"Signed, by order of the Subscribers,

"SAMUEL MADDEN.
"EDMOND CRONYN.

"Kilkenny, October 20th, 1814."

"Kilkenny, October 21st, 1814.

"My dear Friends—With feelings which I am unable to describe, I have, this day, received the address of several Citizens of Kilkenny, presented through you. The cause of religion ought to be dear to the heart of every person who professes to acknowledge its worth—but especially to a Minister, whose duty imperatively calls upon him to speak the truth, and to regulate his conduct by it.

"The religious instruction of the rising generation in Ireland has latterly been much attended to; and in lending my feeble aid to further a measure so fraught with blessings, it affords me real pleasure to have received, not only your warm approval, but your hearty co-operation.

"I accept, with thanks, the piece of Plate, which the kindness of so many respected characters has induced them to present—and, I request you will convey to them, in return, the sense of gratitude I feel for this valuable and disinterested token of their attachment and regard.

"I am, my dear Friends, with every sentiment of esteem,

"Your faithful and obliged servant,

"PETER ROE.

"To Samuel Madden and Edmond Cronyn, Esqrs."

It would be well for the Church in general, were all the pages of her history occupied by the detail of the peaceful and blessed victories of the Gospel; if the only warfare in which she was engaged was that against sin and unbelief; and the only strife among professing Christians, that as to who should most love, and best serve the Lord in sincerity and truth. But alas! it has not been so—nor can it be so while the church remains militant here on earth. The tares of division and discord were early sown among the wheat by the subtle deceiver; they found a soil but too congenial in the heart of fallen and proud man; and to such a height of folly had men proceeded, even in apostolic days, so far had they been led astray by false teachers, that Paul was despised at Corinth; and even the beloved John, the very personification of Christian love, has to complain, "I wrote unto the church, but Diotrophes, who *loveth to have the pre-eminence* among them, receiveth us not."

This, we confess, seems to us to be the very root of separation and dissent from the national Church. We pass no judgment as to the personal piety of those who either have originated, or now continue schisms and divisions. We know that "even in the regenerate" the flesh lusteth against the spirit, as well as the spirit against the flesh; and that to expect perfection from man while here on earth, is a vain hope, unwarranted by Scripture. And therefore we would not be understood as though we wrote in the spirit of too many separatists, and passed judgment as to the piety or spiritual condition of individuals.

We speak not of individuals, but of systems; and while we in the fullest manner express our conviction that many truly pious persons are to be found led astray by the sin of schism, we are free to confess that, when we endea-

vour to trace the evil to its source, we cannot avoid coming to the conclusion, that an impatience of restraint, that love to have the pre-eminence which actuated Diotrophes of old, is at least one, and a powerful agent in the whole business.

Some years ago, a Phrenologist went to a separatist place of worship to scrutinize the heads of "the church" there assembling. Theorizing beforehand on the subject, he concluded that he should see the Organ of *Veneration* very strongly developed in all the heads which, from partial or total baldness, were exposed to his searching eyes. But his theory was doomed to disappointment: for he came away, declaring that he never saw an assembly, in whose phrenological developements the organ of veneration was so deficient; and that he was totally unable to account for the fact, that a number of persons, so deficient in that organ, should act as they did in religious matters.

To us, assuming the general truth of Phrenology, the fact observed appears not only without difficulty, but strangely accordant with the principles of that Science. On the one hand we know, that it is not any peculiar developement of organs which makes men religious in a Christian sense, but the mighty operations of God the Holy Ghost, testifying of Jesus, and overcoming the obstacles to the Gospel which present themselves in every man, no matter what his phrenological developement or mental character may be. On the other hand, if the science of Phrenology be true, and if it be allowed that "even in the regenerate" nature will to the last strive against grace, then the fact observed by the Phrenologist (and which, by the way, was related to us by one of the body alluded to) agrees exactly with the principles of that body, and with the views of that science

respecting the functions of the organ of Veneration. A modern manual of Phrenology says—"the function of the faculty is the sentiment of veneration, or *deference in general* for superiority, for greatness and goodness." "Veneration has no special object; it finds appropriate exercise in regard to whatever is *deemed superior*." "There are many so constituted in this respect (a lack of this organ) that *submission to authority* of any kind would be to them positively painful." "Phrenologists trace to this faculty a love of antiquities; a tendency to approve of every thing that is old." Now, if Phrenology be a true science, and if the above extracts fairly represent the tendencies of those in whom the Organ of Veneration is or is not well developed, we cannot avoid saying that, in our opinion, the fact observed by the Phrenologist exactly accords with what we believe to be the mainspring of separation. As we said before, we wish not to pass sentence as to the piety of individuals—nay, we are convinced that truly pious and religious persons are to be found among our separating friends —but we do believe, that as a system (if separation can be called a system) it is based upon a want of veneration—a disinclination to submit to authority—a disregard to antiquity, and a desire to have the pre-eminence.

More than one system of separation sprang up in Ireland somewhat before that period (1813) of which we now write. For a time, we believe, the exertions of these bodies to extend themselves were confined to the Metropolis; but by-and-by they gradually reached the farther parts of the country. A witty Clergyman used to call them *sheep stealers:* for, said he, they always pick out the best of the flock. And so it was, and still is with such bodies. The careless and thoughtless are passed by almost unno-

ticed; but those who seem to be alive unto God, and in earnest about their salvation, are sought after, hunted for, and if possible led (we think) astray.

Kilkenny, where efforts of no ordinary kind had been made by the authorized Ministers of God, and where success in no small measure had been vouchsafed, was of course not likely to be passed by; and so we find Mr. Roe telling his father, (October 19th, 1813)—"Dissenting principles have been disseminated with much industry in this quarter, and the minds of a few are so shaken, that I apprehend a church (as it is called) will be established even in Kilkenny. This, of course, appears to me very unnecessary; but if the Lord permit it, it will be overruled for good. I trust we may all be led to search the Scriptures with more minuteness, constancy, and prayer. In a little time all the jars of the militant Church will be at an end; and every member of it translated to the joys above, will unite with the angelic host in praising our Immanuel. How apt are we to forget his love—his matchless excellency—and to be carried away by the fleeting enjoyments of a perishing world. May our wisdom increase; and, constrained by the Saviour's dying love, may we walk even as he walked, and study in all things to adorn his doctrine."

About the same time, the following entry appears in his journal:—"Dissent has at length made its appearance in this city, but I trust it will make no great head. Those whose consciences feel upon the subject are really devoted souls, and, therefore, I expect they will do nothing rashly. I cannot see that a complete form of church government is laid down in the Scripture; and until that be proved satisfactorily, all other arguments fall to the ground. Oh that

I may be guided aright, and ever walk in the ways of holiness. I have written to Dr. Stopford and Mr. Athill on the subject, and expect soon to hear in return."

Nor did Mr. Roe write merely to satisfy his own mind, or to seek advice and instruction from those whom he esteemed as "of more knowledge or experience" than himself. Alive to the interests of true religion every where, he was anxious to aid others, as well as to seek their advice for his own use. Accordingly, having heard that the sowers of discord were about to visit Cork for the purpose of disseminating their noxious principles there too, he wrote at once to the Rev. Mr. Quarry, who then held a high place as a faithful Minister in that city, to warn him of the meditated invasion. The letter written on this occasion is not forthcoming; but those who esteemed the character of the writer will be glad to be presented with the reply from Mr. Quarry.

"My dear Sir—I hasten to return you my best thanks for your friendly communication respecting the meditated attack upon the out-works of the Church in this place. But although there are some persons here dissatisfied with the Church of England, I have not any very serious apprehensions that, unless the remedial system presented to them be much more plausible than any they have heard of yet, many will be found to renounce her communion, at least hastily. Mr. Walker's system has caused a few unsteady characters to veer about; but his visit to this City has not been wholly unproductive of good. The result has, I trust, been rather favourable to sober thinki points of doubtful interpretation than otherwise. are convinced, by observing what has occurred, of

superiority of established order, though attended by some lamentable blemishes of administration, over the most attractive system which is devoid thereof.

"The course I shall have to pursue (knowing as I now do the design of these gentlemen's visit to Cork) is to me a very painful one: especially as it relates to ——, for whose character I have long entertained a very high respect. I feel that by any attention I might show them, I should not lessen, but rather increase the probability of their success. The introduction of them to the immediate circle in which I move, is a measure which I could by no means justify; conceiving it, as I do, to be far more easy to prevent mischief than to remedy it when it has occurred. It is probable, therefore, that they and I will not often meet.

"I shall not, however, shrink from using every effort in my power to counteract their proselyting labours; abundant opportunities for which will doubtless occur in private conference with those whose minds may be sophisticated by them. I scarcely think that those persons who have hitherto been attached to my ministry will at once forsake it, without hearing what I have to say in my defence and that of the Church, whose walls and bulwarks are so rudely assailed on my side.

"I have looked into the passages you refer to as chiefly relied on by those gentlemen; and am much mistaken if it would not be as possible to extract the philosopher's stone from them, as a solid argument on principles of sound scriptural interpretation, for renouncing the Church of England, and receiving a new system of church government at the hands of either —— or Mr. H——.

"I remain, my dear sir, your sincere and obliged friend,

"JOHN QUARRY."

The human mind is too sceptical and too proud, not to embrace readily any doubts and objections to established order which may be thrown in its way. Singularity, too, is pleasing and flattering to the heart. It makes, or seems to make one of consequence. While men and women remain quiet, though pious church-goers, there is not any thing external to distinguish them from their church-going neighbours. They are of no great importance, are allowed to go on their way without any fuss, and are not the objects of any particular notice. But the face of matters is quite changed if they take a fancy to dissenting opinions. Then they are talked about, argued with, fought for, courted by both sides, and become, as they think, of very great importance in the eyes of all parties. This flatters pride, that subtle enemy to Christian charity, which puts on so many forms of deceptive character, and even takes the semblance of an angel of light, the better to deceive and beguile the unwary; and when pride once begins to act, there is no saying whither it will lead its victims.

In Kilkenny, as elsewhere, a few of those who had received their first serious impressions of religion through the ministry of the Church, forsook her communion, and ranked themselves under the standard of schism and dissent. It was seen that something must be done to stay the plague which threatened to destroy the congregation of the Lord. The plan which was eventually pursued, and which we believe was of no mean service, seems to have been suggested to Mr. Roe by one whom he much respected, the late Rev. George Hamilton, Rector of Killermogh. This was, to publish a selection from a large number of letters on Separation, which had been addressed to Mr. Roe and others, by Mr. Hamilton himself and several

other Clergymen both in England and Ireland. The idea was followed up; and in 1815 "The Evil of Separation," consisting of these letters with preliminary observations by Mr. Roe, was sent forth to the public. Of the authors of these letters we may say, that most, if not all of them were among those who at the time stood highest in the character of faithful and energetic Ministers in the church of God. Some still live; others have entered into their rest; and among the latter are to be found the names of Scott, Simeon, and Hamilton, as well as of the Editor of the work.

It would be quite beside our purpose were we here to enter upon a review of this publication in all its parts; we shall confine our notice, except perhaps in a few general remarks, to the preliminary observations furnished by Mr. Roe himself. These observations, it must be remarked, are very brief, and can hardly be called controversial, being scarcely more than a statement of the causes which led to the publication. He says—"For several years past the minds of multitudes in this Island have been led to an examination of the sacred Scriptures, and the result that might have been expected, has arisen. What is truth? has become a subject of general inquiry. The blessing of God has most evidently accompanied the investigation; and many, through the influence of his Spirit, who were *once darkness are now light in the Lord*, walking in obedience to his will, and adorning his Gospel. . . . . What has been done, is an earnest of what will yet be effected; and often does the renewed soul dwell in delightful contemplation upon the universal spread of the Gospel, and upon the glorious triumphs that will yet be obtained by the great *Captain of our salvation*. . . . . With such blessings in possession and

in prospect, it might be expected that the servants of God would all be *of one mind;* that they would join with heart and hand to strengthen each other to maintain the conflict against their numerous, subtle, and powerful enemies, till death might arrive to terminate their cares, their struggles, and their fears. But this is far from being the case. Satan, who having seen the happiness of our first parents in Eden, envied and destroyed it, saw also with grief the rising spirit of true religion in this land, and the growing union of those who were partakers of the same hope, and heirs of the same salvation. His opposition soon became apparent; his favourite motto, 'divide and conquer,' was engraven upon his standard, and perhaps greater success, in the same given portion of time, never attended his exertions. He has not only divided, but subdivided—he has shaken the bond of union—he has, in many instances, destroyed confidence—he has magnified trifles into importance—he has circumscribed the circle of Christian love, which was already too narrow—and has set men to seek on earth that which can be found only in heaven, *purity of worship.*"

Having then given an outline of the principles now revived, and which seem, in all their unsound and unscriptural characters, to symbolize closely with those advanced by the Sectary, Robert Browne, in 1581, Mr. Roe proceeds—"A system so plausible in its statements, apparently so opposed to error of every kind, strong (loud?) in its appeals to the New Testament, and directing its attacks to the consciences of the artless, the unwary, and the scrupulous, could not fail to meet some success. Having witnessed its baneful effects in other places, I deeply regretted its entrance here; and that I might give

it a calm consideration, as well as seek advice calculated to enlighten my own mind, and serve as a guide and direction to those over whom I am placed, I addressed letters on the subject to several friends of more knowledge and experience than myself. To those letters I have received replies which have conveyed to me much satisfaction and information; and I indulge the hope that this embodied testimony of men who are from *principle* Ministers of the Established Church, and who wish this explicit and unqualified avowal to be publicly known, will, through the divine blessing, increase the attachment of her members, afford them solid reasons why they should continue within her pale, and induce them to contrast all the evils and advantages of the one system with those of the other. The advocates of both ought to be much in prayer for the teaching of the Holy Spirit, whose influence alone can keep them from uncharitable judging, from harsh censures upon individuals, and from evil surmisings."

The collection of letters thus published, under the title of "The Evil of Separation from the Church of England," was first laid before the public in the year 1815; and we suppose that we may fairly take it as a proof that it was much sought after, when we find that a second Edition was called for and published within two years after the first. The Editor states too, in the Advertisement, that the second Edition came forth in compliance with "the very strong solicitations of many cordial friends to the Church of England, both in this and in the sister country:" and that the work had already "proved eminently useful in removing doubts and scruples from the minds of some who were hesitating as to the duty of leaving the Establish-

ment; and in bringing back to her pale others, who, in the fervour of first impressions, acted with precipitancy, and took a step which caused them much sorrow of heart."

The following passages from a Review of the work which appeared in *The Christian Guardian* for September, 1818, may not be uninteresting:—

"The first edition of this work appeared at Kilkenny. It was occasioned by the introduction into that City of the opinions of the modern Sandemanian separatists, or as the Editor very properly terms them—the revived opinions of the ancient Brownists. The peculiar tenet of these persons is, that they unchurch all other religious communities, and refuse to join in religious worship with those who do not assent to their opinions. We can easily imagine with what grief the Editor must have witnessed the introduction of such a taint among his flock; and have seen his spiritual children turning their backs, if not with contempt, at least with very strong censure, upon the ordinances of the Gospel as administered by him." . . . .

"Whoever undertakes to defend the Church of England, ought to remember that he has two classes of opponents to contend with; and that he is bound to observe consistency in his arguments. He must not argue with the Roman Catholic, as if there were no such thing as schism; nor with the Dissenter, as if no right of private judgment, or liberty to scrupulous consciences, were to be allowed. There is but one position equally tenable against both—that which permits liberty of conscience and judgment to others, while we maintain that the foundations of our church are Scriptural, and no part of the superstructure antiscriptural; that both foundation and superstructure in

the Romish Church are antiscriptural;* and that it is a duty to withdraw from her communion; and that if any chose to leave the Church of England, we presume not to determine whether they are influenced by conscientious motives or not; only, while we respect conscience, we warn those who *wantonly* withdraw from us, that they are amenable to a higher tribunal for the evil consequences of unnecessary division among members of the same society. This is the ground which we think Mr. Roe's correspondents have fairly occupied."

The objections to which the writers of the letters in the "Evil of Separation" purposed to reply, were contained, at least in some instances, in letters addressed by some of the separatists to the writers; and as these have not been preserved, or come into our hands, it is not possible to say how the objectors managed their side of the discussion, or whether their schismatic proceedings were conducted under a fair show of argument. From the replies we may gather, that the objections then made were similar to those in vogue at the present day: viz. objections to mixed communion, as they choose to call it, (though the Church admits to the

* Is not this rather a strange assertion? It might appear at least not inconsistent if uttered by a member of a *newly* formed church; but it seems something very contradictory when coming from a member of a *re*formed church. If our Church was only *re*formed, not *newly* formed, at the Reformation, then the preceding state of the church must not be represented as *anti*scriptural, *both in foundation and superstructure;* lest by so doing, we condemn ourselves. The Church of Rome retains the apostolic form of church government; and, at least in words, acknowledges the fundamental truths, for she retains the three Creeds. It is acknowledged most fully that she has obscured the light of truth, yea, almost expelled it altogether, by her superstitious and damnable figments and idolatries; but still, the truth, though hidden by the lumber, is there; and all that is needed is, to cast off the incumbent heap of superstition and lies, in order that truth may again appear.

Lord's Table no one who is unbaptized, and who does not make the most solemn profession of a full purpose of heart to live to God,) objections to a ministerial order in the church, and to a church establishment, with some other points which cannot be here enumerated. Upon some of these points the writer is willing to join with the Reviewer above quoted, in awarding his approval to the manner in which the writers in the "Evil of Separation" have refuted the objections of their and the Church's opponents: but he cannot avoid expressing his opinion, that what he conceives to be a serious error seems traceable through the whole work, indeed is sometimes very plainly stated—viz. that Scripture does not contain a form of church government. If by a form, or a complete form of church government, all the various ramifications of a system are intended, why then the position may be allowed to be a good one: but if it means the *essentials* of church government—the exhibition of the governing officers, and their rank relatively to each other and to the governed, as well as the peculiar offices to be attended to and to be discharged by the several officers—if it be meant that something of this kind be not revealed in the Scriptures of the New Testament, we cannot but think that the statement is most untrue, and vastly dangerous: nor can we see (for as much as all the modes of government in the church must then be looked upon as expedients of mere human authority) how, on such principles, men can be kept together, or a firm bulwark opposed to separation and schism. The subject is a wide one, and of great interest; and we cannot, nor is it necessary that we should enter upon it: but we would remind our readers, that the Church herself has come to a very different judgment, and has most distinctly expressed her opinion on the subject in these words:—"It is evident to

all men diligently reading the holy Scripture and ancient Authors, that, from the Apostles' times, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons."*

This is the solemn opinion of our reformed Church; and except on the ground which this opinion supplies, we cannot understand how the first question addressed to the person about to be admitted to the Priesthood or to the Episcopate can be understood.

In the main, however, the "Evil of Separation" was a work of value, and as such was justly appreciated by many. It appears, too, that the object sought after in its publication was attained; and that it was made useful to some whose minds had been unsettled by the unscriptural tenets of the separatists. If the writers have not taken the higher ground, which would most probably be taken now were they alive, and called upon to act in defence of the Church against sectaries, it is to be charged as much, if not more, on the spirit of the then times, than upon the writers themselves. Such matters have taken a different complexion since that Tract appeared. Dissenters, who were then apparently friendly to the Church, have since showed their decided hostility: and Churchmen have found, that the only true and safe ground of defence from whence they may defy popery on the one side and sectarianism on the other, or both combined in front—yea, even though they call in their newly found ally, Infidelity, to assist them—is that high, and primitive, and Scriptural ground of the divine authority, and the apostolic origin of our orders. This, we do believe, must be taken as the groundwork at least of any sound and consistent defence of the Church against her enemies: and it is not necessary to mention by name

* See Preface to the Ordination Services.

works of modern date, and we are proud to say of Irish origin, which prove that this position may be maintained with success against our opponents.

The letters with which this chapter is concluded, are introduced to show how faithfully Mr. Roe could reprove some and encourage others, particularly those whose minds were unsettled or severely exercised. In the one to Mr. D———, he was enabled to show how mercy and truth may meet each other; and in all his letters he endeavoured to seize upon some circumstance by which a salutary impression might be made on the minds of those with whom he corresponded. His desire was so ardent for the salvation of his friends, that it seemed as if he could not cease pleading with them to be reconciled to God; and no discouragement interfered with what he considered his duty. He found pleasure in placing before them Jesus Christ as the only Saviour; and his letters, prayers, and instructions were accompanied with a blessing: numbers, through those very means, became anxious to obtain an interest in such great salvation.

To a Parishioner.

"Kilkenny, September 10th, 1808.

"Dear Sir—Your absence from your parish Church for so many years has caused me much heartfelt sorrow: and a real regard for your true interest, combined with a sense of duty, has led me to address a few lines to you on the subject, and to enclose for your perusal a short Tract,* which you will be so kind as to read and consider.

"I have been in this parish upwards of nine years, and during the whole of that time I do not recollect having

* A Persuasion to Public Worship.

seen you at St. Mary's. I am well aware that you have heard many things to my prejudice, and that my preaching has been represented as breathing nothing but terror and threatenings. But surely you have too much candour to condemn unheard. My sole object in every public and private ministration is, to do good to the souls of men: and the drift of my preaching is, to direct them to the Lord Jesus Christ as the only source of happiness, joy, and peace both in this world and in the next.

"Dear sir, accept the above as a proof of my sincere regard, and believe me to be with respect,

"Your obedient servant and affectionate Pastor,

"PETER ROE."

To a Clergyman.

"March 15th, 1809.

"My dear Sir—It was not till last Monday I heard of the illness of your dear child, who is now in heaven, else I should have made those inquiries which are regarded as kind and friendly.

"Having been myself tried with an affliction somewhat similar to yours, I am led to feel for, and compassionate you in a more than ordinary manner.

"But the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. Allow me to take the liberty of recommending to your perusal the excellent little book* which accompanies this letter.

"It was written by a clergyman of our church, who had need of something more than the world could afford, to comfort him under the oppressive weight of many sorrows.

* A friendly visit to the house of mourning.

May that good and gracious God, who overrules all things to the furtherance of his own glory, sanctify to you and Mrs. H—— your present affliction, and administer to you both that consolation which abounds in the Gospel of his dear Son.

"Believe me to be, my dear sir,

"Yours very truly and sincerely,

"PETER ROE."

To Mrs. F———.

"Kilkenny, March 17th, 1809.

"My dear Friend—Your last letters to E. H——— have given us all much concern, inasmuch as they state that your mind has been much disturbed upon a point which I had thought had been made clear to you by the Spirit of God. If doubts have arisen in your mind, and if in consequence of them it has for a season become either clouded or uncomfortable, still there is no reason why your soul should be cast down or disquieted. Many are the temptations of the righteous, but the Lord delivereth him out of them all; and this which hath befallen you, is one perhaps that will work together for your good, and through the Divine blessing, be instrumental in leading you to a more simple but yet more firm dependance upon the Lord Jesus Christ.

"We are called on carefully to examine the foundation of our faith, and to distinguish between the true one and every other. Our salvation does not rest in the speculative belief of, or assent to, any truth; but in knowing Christ and the power of his resurrection; in looking unto him as the Alpha and Omega, as the author and fin[illegible] of faith, as the wisdom, righteousness, sanctificatio[illegible]

tion of his people. We may assent to the doctrine of election, and every other truth revealed in the Bible, without being practically influenced by any one of them. Again, we may have a clear knowledge of our own acceptance in the beloved, and yet not have a clear view of the nature of these doctrines. If we viewed truth as connected with and influencing our experience, we would ofttime enjoy the light and comfort of that truth more steadily than we do. The less carnal reason is permitted to work, the better: it ever has opposed the truth and ever will, either directly or indirectly.

"Just look back upon those days which have rolled into the ocean of eternity, and you will easily find out the time when, without asking, or seeking, or striving on your part, 'the Lord God, merciful and gracious,' passed by you, set his love upon you, enlightened your understanding, changed your heart, and said unto you—'*Live*.' This you know; this you are ready to acknowledge; and for this you feel yourself bound unto that covenant God by ten thousand obligations, for not one of which you can ever make an adequate return.

"Now from whence sprung these manifestations of the divine favour? You will say, from the freest and most sovereign grace—for the Lord Jesus loved you when you loved not him. Now what is this?—simply *Election*. You experienced the blessedness of the thing in its nature and consequences, and only for it you would not be what you are this day; do not, therefore, be uneasy about the word. Cast this, as you have learned to do every other case, upon the Lord, and he will sustain you and make you more than conqueror. I intended when I sat down, to have attempted an explanation of the different texts quoted

by you, but I have stopped short, and asked of what use this would be? Perhaps the Lord may bless the foregoing hints, if so, my object is attained. If otherwise, the subject lies open still for further discussion; and glad shall I be to resume it, or any other in which your peace is concerned, whenever you please. I certainly lament that your lot fell among those who darkened counsel by words: but I trust that the circumstance, unpleasant as it has proved, will yet be overruled for your establishment and growth in grace. Read the Scriptures, and pray earnestly for the guidance and sanctifying influence of the Holy Spirit. At this time let the first eleven chapters of Romans be particularly dwelt upon: live by faith: watch and pray over your own heart and against the world's temptations daily more and more. You will find God faithful, who hath promised, and that his grace will be sufficient for you, &c. &c.

"I am, my dear Friend,

"Yours most truly and sincerely,

"PETER ROE.

"P.S. Remember that faith is not Christ—repentance is not Christ—perseverance is not Christ—works are not Christ. Jesus says—'*I am the way.*'"

To Mr. D——.

"Kilkenny, August, 1812.

"My dear Sir—It is with much concern I have for a considerable time past witnessed your declining health: and often have I joined in the wish of your friends, that if it were agreeable to the divine will, you might recover. But indeed it is too evident that there is little prospect of this wish being realized: and therefore I feel it my bounden

and imperious duty plainly to address you upon the things that belong to your everlasting peace. At all times the immortal soul ought to be the great object of man's concern, but especially when his weakness, sickness, and debility proclaim to him that there is but a step between him and death: and death will come, even though we were able to banish every serious reflection upon it to the last moment of our existence. Our hearts are full of sin, full of worldly cares and attachments; these bring along with them worldly hopes and expectations; and all combine to harden the heart, and deaden the affections to God and his truth. This being the state of all men by nature, it is a great cause of thankfulness when God by affliction separates a sinner from the world—from his vain and thoughtless companions, and from those pursuits and enjoyments which so long alienated his heart from truth and holiness, and unfitted him for sober and rational reflection. "Before I was afflicted," says David, "I went astray, but now have I kept thy law." I trust you will, through the grace of God, be enabled to say the same; and have an heartfelt experience similar to that of the Royal Psalmist. Instead, then, of listening to the flatteries and delusive hopes of your friends, who, of course, speak rather from their feelings than from a sound judgment on your state, listen to the voice of the Gospel, which proclaims a rich, full, and free salvation to the very chief of sinners who believe in His Son's name.

"Whatever be your bodily or temporal condition, you, like every son of Adam, are a sinner; in thought, and word, and deed, you have offended the divine Majesty. Being a sinner, you are therefore guilty before God; and guilt, of course, brings punishment. Surely, then, it

ought to be your first thought, your first inquiry—how may I escape the wrath of God? how may I, a guilty rebel against God, be made a partaker of his favour here and of his glory hereafter? The answer is easily found, and it is full of comfort. It is a truth worthy of all acceptation, 'that Christ Jesus came into the world to save sinners!' 'He came to seek and to save that which was lost;' he was delivered (to death) for our offences, and raised again for our justification, and is this moment at the Father's right hand, exalted a Prince and a Saviour, to give repentance and remission of sins: both are now his gift, and he bestows them 'without money and without price.' Think, then, of this great and glorious Saviour; look unto him that you may be saved—saved here from the love and guilt of sin—saved hereafter from all the consequences of it. Think less of the perishing body: and may God of his infinite mercy grant you such a measure of his Holy Spirit, that you may be stripped of all self-confidence and of every unscriptural hope; and that Jesus Christ may be to you all and in all—your support in life, your comfort in death.

"Accept this letter as the greatest proof I can give you of my regard, and believe me to be,

"My dear sir, yours ever most truly and faithfully,

"PETER ROE."

To J—— C——, Esq., Cork.

"Kilkenny, December 27th, 1841.

"My dear Friend—I hope the best cause continues to prosper in Cork. The spread of divine truth is ever grateful to a believing soul; for that which causes joy in heaven in the presence of the angels of God [illegible]

fill the hearts of redeemed sinners with unspeakable gratitude. If those who know the value of truth would exert themselves to present it to the world under the garb of love and unity, not of hatred and division, its cause would prosper more than it does. It is good for the heart to be established with grace, not with meats. The ignorant strife about words to no profit, which at present prevails, is truly lamentable; and it does not appear that any have been successful in finding out this philosopher's stone—this grand menstruum which is to dissolve all discrepancies in the Christian Church, and introduce primitive and apostolic simplicity among all its members.

"When the mind becomes unsettled, and when the taste is only to be gratified by novelties, it is no wonder that the soul should not thrive; it is then under a morbid influence; and the word, for want of digestion, does not nourish or strengthen. The good and gracious Lord keep our minds fixed upon the one object—the glorious work of Him, who was delivered for our offences, and raised again for our justification.

"Yours faithfully,

"PETER ROE."

CHAPTER VIII.

Years 1814 *and* 1815.

MR. ROE SUFFERS FROM ILL HEALTH—ORDERED TO VISIT HARROGATE—REMINISCENCES OF HIS VISIT FROM REV. ANDREW CHEAP—GUIDANCE OF PROVIDENCE—EFFECTS OF HIS PREACHING—EXTRACTS OF DIARY—DEATH OF HIS FATHER—LABOURS AT HARROGATE AND IN THAT NEIGHBOURHOOD—MR. CHEAP'S REMINISCENCES RESUMED—MR. ROE HAS THE OFFER OF A PARISH IN YORKSHIRE—LETTERS TO HARROGATE FRIENDS—VISITS HARROGATE IN 1816—EXTRACTS FROM DIARY—FIRST ANNUAL ADDRESS TO THE PARISHIONERS OF SAINT MARY'S.

THERE is no promise more supporting or more comfortable to tried and afflicted Christians than that which tells them that "all things shall work together for good to them that love God." "All things, too, are theirs—not only the sweets but also the bitters—yea, things most opposite and contradictory are included; for life and death—things present and things to come—all are theirs; for they are Christ's, and Christ is God's." So saith the inspired Apostle: and could we bring together the united experience of the church of God, we doubt not but that we should find that seasons of trial, of grief, and of affliction have also been the seasons when personal religion and the good of others have been most attended to and most furthered.

Mr. Roe was, through all his life, one much and very sorely tried: and at the period of which we now write, the years 1814 and 1815, he had suffered much from the long continued ill health of his father, and the untimely death of two children. His own health, as well as that of Mrs. Roe,

was injured by these repeated shocks, and in consequence, he was advised to visit Harrogate for a season, and there seek restoration. This visit was found most serviceable to himself; and as he laboured there abundantly, it was a time of much spiritual good to others. Many heard and received from his lips what they had before neglected and despised; and others were incited to run, with more perseverance, and steadiness, and patience, the race which was set before them. Mr. Roe himself has left a copious journal of that visit; and some interesting circumstances have also been supplied by one well acquainted with all the particulars. May the perusal of whatever portion it may be deemed advisable to lay before the reader, be accompanied with the divine blessing.

It is needless to accompany our travellers on their road from Kilkenny to Harrogate. Suffice it to say, that they arrived in the latter place early in May, 1815, and that for some time that fashionable watering-place and its neighbourhood beheld Mr. Roe labouring faithfully, and, through grace, effectually in the cause of God. We cannot introduce this subject better than in the words of the Rev. Andrew Cheap, of Knaresborough, who has kindly furnished some interesting memorials, for which the writer of these pages would desire here to return his best thanks.

"It was a memorable period in many respects when we were first brought into acquaintance with the dear departed saint, by a very remarkable manifestation of that divine care which, indeed, is ever put forth for the well being of the vineyard of the Lord. Truly, indeed, does He prove his watchful superintendence. 'I, the Lord, do keep it. I will water it every moment:' and with ever grateful acknowledgments we will remember that moment.

"We were under the affliction of a long course of illness, suffered by Mrs. Cheap, which had made it necessary to adopt the medical advice of seeking, by a temporary residence at the sea-side, some alleviation, if it should please God to bless the means. The circumstances were such as rendered it necessary that she should be accompanied both by her sister and by me. The difficulty of so arranging was great, and appeared almost insuperable, from parochial duty and other claims, and the apparent impossibility of supplying the requirements of the pulpit. After much anxious thought, and pressed by increasing indisposition, I at length determined upon making a trial whether the desire might not be accomplished by an arrangement of mutual benefit, could I effect an exchange of duty with a Clergyman whose sentiments I knew accorded with my own, under the idea that possibly a temporary visit in the neighbourhood of the salubrious waters of Harrogate, might be as desirable to him as the sea air and bathing were to us. With this impression, I wrote my letter of proposal to take charge of his parish whilst he should officiate for me in mine. I was on the point of folding up the letter for the post, when the servant came in to announce a visit from a gentleman who wished for an interview; but who said, as he was unknown, it was unnecessary to send in his name. I immediately left my letter on the table, and hastened to the visitor. On opening the drawing-room door, I was instantly greeted by the stranger with a delightful frankness, and an aspect of such constraining interest, as at once had an entrance into my heart. Those who were acquainted with the fine countenance and demeanour which depicted the inner-man of that man of God—his expressive eye, and the peculia

tone of his animated voice, will understand how impossible it was not to be at once attracted to the Rev. Peter Roe.

"After some conversation, in which I learned that he was Minister of St. Mary's, Kilkenny, and had come to Harrogate for the benefit of the waters, accompanied by his wife and little daughter, and that we found, by interchange of sentiments, our minds mutually possessed of the same views of divine grace, I was particularly moved to question whether this were not a providential assignment of help so anxiously sought for the supply of my parish, to facilitate my fulfilling the domestic duty that was so urgent. This led me to ask, whether he was not of opinion that every thing relative to the Lord's vineyard was under special divine ordering? He answered with a solemn gravity—'I cannot doubt it.' 'Then,' said I, 'have the kindness to wait a moment till I go to the other room, and I will return immediately.' I went quickly, took up my letter already written, and returning, presented it to him with these words—'Read this, and tell me if you think there is any providential direction in your coming here to-day.' He took the letter, read it with deliberation, and forthwith returned it to my hand, saying, with holy seriousness, 'I shall be happy to render you any service. I am willing, by Divine help, to take charge of your duty in your absence.' He then rose up to go; and nothing doubting on either side, the purpose was established, and the whole arrangement thus made, with a satisfaction and impressions on my heart not easy to describe; and I was enabled to attend to my Invalid with a disembarrassed mind.

"We were no sooner settled at the sea-side, than we were followed with the welcome intelligence of the power-

ful effect of the preached word, through this favoured Minister. It was an astonishing influence; and perhaps might be reckoned among the most blessed seasons of his ministrations. It was eminently acceptable, at least in our place. It is certain the grace of the Lord was peculiarly present, and the sound of the Gospel went forth with special power. Whether he was preaching at Knaresborough church, or at Pannal, (a neighbouring village,) or expounding in the rooms at Harrogate, people of all classes crowded to hear him; coming from distant parts, and listening with eagerness; and many, I believe, were awakened, instructed, and turned to the Lord, through his instrumentality. He was certainly much blessed; and was himself cheered, no doubt, and animated by such evidence of the Lord's goodness; and, though in health far from strong, he laboured 'in season, out of season,' to impart a blessing by the word of the Gospel. In Harrogate his spiritual exertions were specially useful; and whether at the table in the Hotel, or in the exercise of family devotions in the house, he was ever the faithful, consistent Minister of God. Strangers would gather in numbers outside the house to listen to his expositions of Divine truth; and many were drawn to seek his private spiritual counsels. It was no transient attraction, but continued with renewed accessions of earnest inquiries; and so long as he staid, it remained. Such a result was, it may well be conceived, a cordial to my soul, and called for humble thanksgiving; and most heartily did I acknowledge to the Lord, on my return, his mercies vouchsafed through this beloved brother, with whom I loved to be associated, as the 'disciples Andrew and his brother, Peter.'"

Here we must for a time break off from this most

interesting narrative, and turn to hear Mr. Roe's own account of his visit to this scene of labour and of great success.

The first entry in his journal is one of sadness. Tidings of the alarming illness of his father had reached him, and he thus notices them.

"Sunday, May 28th, 1815.—Went this morning from Harrogate to Knaresborough with a heavy heart, having received intelligence of my dear Father's dangerous illness and expected death. To me, under any circumstances, this would be a very sore trial indeed: but to be so far removed from him—to be incapable of assisting him and of showing him that affection which I feel for him, is one of the most distressing circumstances I ever met. But I know that this is wisely, very wisely ordered; and however I in my short-sightedness might wish it otherwise, I am satisfied, I am content with whatever may be the Divine will. Could I have spent this day in retirement, it would have been more congenial to my present feelings; but I was solemnly engaged to do Mr. Cheap's duty, and could not, without a dereliction of every thing that is right, neglect it. Looking up for wisdom and support to Him who never denies either to the seeking soul, I went on my way, and have reason to praise the Lord for having enabled me to come to this determination. He gave me great comfort in declaring his truth, in the morning from—'Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;' and in the afternoon from Luke xvi. 25.

"It is at all times delightful to declare the truth of God; but especially in a place where it has been made in many instances the power of God unto salvation. The

soul is comforted by the assurance that many fervent and faithful prayers are offered up for it; and it is animating to behold the tear starting from the eye at the mention of redeeming love—that most delightful of all themes. Oh, how little do I feel it as I ought! Yet surely I have been made an object of it; and can from my heart bless and praise the Lord for his having manifested it towards me. May I taste it daily more and more; and make use of those means which infinite wisdom has appointed for my furtherance and growth in grace."

"May 29th.—The sad but expected news of my most affectionate and revered Father's death has reached me this morning. It would have been an unspeakable comfort to me had I been permitted to attend him in his last hours—to show him that attention which he merited, and which it was the desire of my heart to render him; but especially, to bring to his recollection some of those glorious promises of which for many years he knew the value; which bore him up above the deep waters in which he had been plunged; and by which he was enabled to see that the covenant of God is sure and well-ordered; that he will never leave nor forsake his people; and that when they are in most need of his aid, then he is ready to do for them exceeding abundantly above what they can either ask or think. I have received from my friend Mr. Singer,* a most gratifying letter, expressive of his entire persuasion that my beloved Father died in all the assurance of hope; that his confidence was in Jesus, and that his departure was calm and tranquil. Blessed be the name of the Lord for ever. His will be done!—it is wise! it is

* Paulus E. Singer, Esq.

good! On this and every other trial of my faith may I find it so. May faith work patience, and patience experience in divine things."

"Saturday, June 3rd.—Went on Friday evening to Pannal Church, and preached from—'If any man love not the Lord Jesus Christ, let him be anathema, maranatha.' The evening was fine; the sound of the well-toned bells dwelt pleasingly upon the ear; the scenery all around was beautiful and romantic; and from every side, people thronged to hear of that gracious method of mercy and salvation which I hope I delivered with faithfulness. . .

"I hope that I may yet be enabled to labour in the vineyard more indefatigably than I have ever done. The service in which I am engaged is a delightful, a cheering, a reasonable service. It brings its reward along with it, for 'in keeping the commandments there is great delight.'"

"Sunday, June 4th.—Went this morning to Knaresborough, and preached to a numerous and attentive congregation from the words—'Blessed are the dead which die in the Lord.' My mind was much solemnized by the afflicting account I received in the preceding week; my dear Father's death was present to my view; and, convinced that he is now a partaker of eternal happiness, I was greatly consoled whilst declaring the truth of God. It is painful to be called to active duty when the mind is oppressed by heavy care, or by deep affliction; but it is in such seasons that the Lord magnifies his power in his people's weakness, and gives them to taste of the hidden manna of his love. It is then that the soul is driven to the Redeemer's footstool—that it drinks immediately of the living water that flows from the perennial fountain—that finding all

earthly sources of comfort dried up, it learns to cast itself with confidence upon the faithfulness of Jehovah. This I have more than once experienced. When my spirit has been sinking within me, when earthly comforts were gradually receding from my view, and when I could say of all things here below, 'miserable comforters are ye all, then the promises of God have cheered and animated me: —then, knowing that he orders all things according to the counsel of his own will, I have been comforted by the assurance that, 'though heaviness may endure for a night, joy cometh in the morning;' and that the trials which the Lord sends to his people are all meted out by boundless wisdom and matchless love.

"Preached in the evening from Mark v. 15. A still greater congregation than in the morning. Wherever the word is faithfully and plainly preached, sinners will hear; and as 'faith cometh by hearing,' we may be assured that it will not return to Him void, but that it will accomplish what he pleases, and prosper in the thing whereto he sends it. My engagement at Knaresborough appears providential. I have been able to oblige Mr. Cheap, have had a very delightful employment myself, and have the satisfaction of beholding very great anxiety in a large body of people about what the Scriptures contain. The Lord be mercifully pleased to grant that I may live by faith—that I may feed on the food which I recommend to others; and exercise over my own heart more watchfulness than I have ever done. Outward sins are not those which a disciple most dreads, nor are they those to which he feels the greatest temptation; his deadliest enemies dwell within."

Tuesday, June 27th.—After blaming himself for having

allowed an extensive chasm in his Journal, Mr. Roe writes—"My time here has, I hope, been usefully employed. Every evening the lodgers here assemble in the large room, and have expressed the greatest anxiety to have the Scriptures read and explained. There is something very attractive in the truth. It commends itself to the conscience, and is often approved of, though not embraced. Still it is a great object to have the truth declared; for as 'faith cometh by hearing, and hearing by the word of God,' we have every warrant to believe that it shall not return to him void, but shall accomplish that which he purposes. There is reason to hope that the word has not been spoken in vain here. A few young persons appear very deeply impressed, and acknowledge that their views are extremely different from what they were. I trust the seed has fallen upon good ground; and that they may be enabled to bring forth fruit with patience."

"Sunday, July 3rd.—Preached this day at Knaresborough from Eph. ii. 19–22. Spoke at length upon the nature of the true church, upon the foundation upon which it is built, and upon the great blessedness of being members of it; whilst attachment to any other church, where this is wanted, is vain and delusive. Dwelt upon the love of Christ to sinners, and the mighty efficacy of his atonement. The attention of the people was indescribably great, and the tears of many afforded a striking proof that their hearts were penetrated. Oh! that God may make bare his holy arm—establish and enlarge the work which he has begun in this interesting town. The works of nature here are very beautiful and conspicuous; and I trust that the beauties of the great work of salvation will

be gradually more and more unfolded, that many may be attracted by them, so that the God of grace may be glorified as well as the God of nature."

"Friday, July 7th.—I have become acquainted with the Rev. Mr. R——— of Wakefield, and find him a sensible, pious, and experienced man. He was long intimate with Mr. Berridge of Everton, whom he represents as a deeply devoted, spiritual, and humble man; possessing a vein of great natural humour, but of very serious manners. He gave in fact all his goods to feed the poor; and at one period after a long illness he was in actual distress, not knowing where to turn for support. Whilst musing on his state, he heard a rap at the door —the postman was immediately announced with a letter, on which was charged a shilling. Mr. Berridge had not a shilling to pay for it, and would not take it; but requested the postman to take it back to the office, as he said he never wished to have any thing in his house that was not paid for; but the postman said he would call on the morrow, and insisted on leaving it. When he opened it, he found to his great surprise a bank-note for thirty pounds from John Thornton. 'Who,' said he, 'can doubt after this the existence of a particular Providence?'"

"He mentioned another anecdote of Mr. Berridge:— One day, during the period of his itineracy, he had occasion to pass through a town where he had often met the scoffs and taunts of the ungodly; but instead of riding through the main street, he turned through a by-way to avoid the profane people who were in the streets. Here he was met by a pig driver, who immediately addressed him, and said —'You, cowardly John Berridge, you are ashamed of your Master, and therefore you skulk along here to avoid the

cross.' This incident, he said, was of incalculable benefit to him: it spoke with effect to his heart, and he became more and more determined not to be moved in bold confession of Christ.

"Monday, July 10th.—Preached yesterday at Harewood for Mr. Hale: in the morning, from Luke iv. 18, 19; in the evening, from John's vision of an innumerable multitude, as it is given in the revelation. . . . The congregations were very great—about fifteen hundred each time. The day was fine—the walk to the church, through the beautiful park, exhilarating—the people bending their course to one spot from all directions—the church itself embosomed in a circle of lofty trees, having the west entrance covered with ivy—presented a scene altogether beautiful. But if the word reached the heart of one sinner, it presents a view far more delightful, beautiful, and glorious. The beauty of the former will soon fade away—that of the latter will flourish in immortal bloom."

In an early chapter of these memoirs we have seen the revered subject of them earnestly and heartily engaged in the furtherance of the objects of usefulness aimed at by the Ossory Clerical Association. To that Society he had long been an attached and hearty friend. He had seen in others, and experienced in himself, the blessings which result from a well-regulated intercourse, and social reading of the Scriptures by the clergy; and he now appears engaged in originating and forwarding the formation of a similar Association in that part of the vineyard where his lot was for a time providentially cast. The following entries occur in his journal at this time:—

"Tuesday, July 11th.—Met Mr. Hale, Mr. Rodgers, of Wakefield, and Mr. Grainger at Mr. Cheap's, for the

purpose of forming a Clerical Association in this quarter, which is on many accounts so desirable. A constant intercourse among the Clergy who are conscientiously engaged in the great work of bringing sinners to repentance, would be a very likely means of quickening their own souls—of encouraging them in the great work to which they are called, and of leading them to devise plans of usefulness.

"We had a meeting of nine Clergymen at Harwood-bridge, and spent a very profitable day. It seemed to be the unanimous desire to draw closer the bonds of union between the zealous clergy both in England and Ireland; and I trust that the foundation is laid for something both great and good. We ought to labour while it is day—the night cometh when no man can work. There are many very pleasing signs in this country; and I trust that the Lord is preparing something good for this corner of his vineyard."

"Sunday, August 6th.—Preached my farewell sermon at dear Knaresborough, from—'And now, brethren, I commend you to God and to the word of his grace,' &c. The parting affected me much, and with reason. My own soul had been often and abundantly refreshed in that church, and amidst a people who seemed to thirst for the word as the parched ground for the refreshing rain:—within the ancient walls of the church several souls had been lately abundantly blessed, and a few brought out of darkness into marvellous light. The seed has been plentifully sown; and I expect that the Lord will give great increase in his own good time. The fields seem, indeed, white unto harvest.

"The singing at Knaresborough is far superior in spiritual melody to any thing I ever heard; and it would be a

blessing to the Church of England if such singing were universal. Bibles and Prayer-books are greatly used by the congregation, and, I think, with very good effect. Two hundred and fifty-two were present at the Lord's Table. The scene was solemn and impressive. One young lady, who lately was a deist in principles, received the Lord's supper. Her visit to Harrogate has been made a great blessing to her: her mind has been opened to the reception of the truth; her proud reasonings have received a blow—may it be a death-blow; she has felt much at various times under the word, and has made very humiliating acknowledgments in the conversations I have had with her."

"Monday 17th.—Went this day to Knaresborough for the purpose of assisting in the formation of a Church Missionary Society. The meeting was numerous and respectable: several Clergymen attended, two of whom had been ordained on the day preceding, and were intended for Missionaries. One of them spoke very affectingly, saying, it was his fixed and solemn purpose to devote his body, soul, and spirit to the great work of declaring to the heathen the unsearchable riches of Christ. His address was very suitable, and made a deep impression upon the meeting. There seemed to be but one heart and one spirit. Indeed, any plan calculated to promote the interests of true religion meets a warm reception from the invaluable Pastor and his flock. I have never met a parish in which there appeared to be so many under the influence of Divine grace. Young and old are warmed with a Saviour's love. May they increase and abound in it, and may the name of the Lord be recorded in the heart of every one that has heard of it."

Mr. Roe's journal breaks off here, and here again we resume our extracts from the reminiscences so kindly supplied by Mr. Cheap.

"When this my much endeared friend and brother left our part of the country, and directed his course to fulfil a promised visit to Hull, being anxious to enjoy his society to the utmost possible limit of time, I accompanied him and his dear family to York, and remained with them one night at a retired Inn which I had been accustomed to frequent.

"A remarkable circumstance took place in the course of that evening, in the announcement of the arrival of a gentleman from Ripon, who desired to see Mr. Roe in a separate room. He immediately complied with the desire; and, after a short period of absence, returned to us and communicated the subject of this unexpected call; which was, to offer for his acceptance a Benefice of value in the neighbourhood from whence the gentleman had come so commissioned. Mr. Roe, during his residence at Harrogate, had been sometimes called to officiate in the pulpit there, which he had done with much satisfaction to the people. He wished I should be present at the conference, freely to impart my sentiments on the matter in question. My individual desires were in favour of the proposal, and coincided with the earnest entreaties of the Christian friend, urging his acceptance in a manner that became a pressing suit. I trust he could not but be pleased and gratified in the testimony thus given of the esteem in which he was held: but there were inward motives prevailing of a more constraining nature, and occasionally expressed—of attachment to his already ordained sphere of spiritual labours in his native country, and his residence at

Kilkenny, and which no doubt were the cause of his disinclination to entertain the thought of a change. He therefore parried these and the arguments employed for inducing his immediate consent and compliance, by courteously desiring time for consideration, and an opportunity of consulting his friends at home. But being further pressed by the importunity of the warm-hearted agent, who had come over fraught with full expectations of carrying back intelligence of his success in securing a minister considered so peculiarly eligible, Mr. Roe drew up, and (my recollection vividly realizes the scene) with a dignified air of determination, forcibly said—"If the Archbishopric of Canterbury were offered me, I would not accept it, without first taking counsel with my friends on the propriety of my leaving my present cure."

Respecting the offer thus made, it may be necessary to make some remarks. The parish, the presentation to which a noble-minded Christian was about to purchase at the sum of four thousand pounds, was vastly superior in value to Mr. Roe's benefice in Ireland. At that time St. Mary's parish was worth only about seventy or eighty pounds per annum: and Dungarvan, a small parish which Mr. Roe had received from the Government, made him very little, if any, addition to his income; as he was obliged to keep a Curate in that parish, and beside was at considerable expense in building a church and a glebe-house. Added to these considerations of a nature to weigh heavily with most men, Mr. Roe's health was by no means good—indeed he felt it failing, and that he could no longer perform the arduous duties of St. Mary's without an Assistant. But much as a Curate was to be desired, the hope of having one seemed very gloomy indeed; as, with

his present small income, he could not possibly afford to pay the salary. To these reasons, others of a different and spiritual nature occurred, and were heartily and earnestly pressed upon him by Mr. Cheap and others; who, for many reasons, were most anxious to have among them, and seated in a part of the country which much needed an active and energetic Minister, one whose labours had been already abundantly blessed in that country. On the other hand, most decided disinclination was felt by Mr. Roe, to leave that sphere of labour in which he had for many years experienced an abundant blessing from the Lord; and where evidence was continually afforded him, that the work of grace was still prospering through his instrumentality. This, together with an ardent and true love for the people among whom he had now been so long labouring, and to whose spiritual necessities he had so long ministered, rendered him most unwilling to accept the offer, even though the prospects it presented him were most inviting, both as to spiritual good and pecuniary profit. The latter indeed, though much needed, was never a moving principle of much power with Mr. Roe; and we are quite convinced, that he would at any time have sacrificed it to the prospect of spiritual good, either to others or to himself. Had he been much influenced by such motives, he could not for a moment have hesitated at accepting an offer of this living, which was then valued at nine hundred pounds a year, while his whole available church income in Ireland, did not exceed two hundred pounds.

And here we cannot avoid making mention of a subject highly creditable to both of the parties concerned, and affording us an opportunity of bearing our feeble testimony to the unbounded liberality and munificence of a Prelate

who has lately been called from this life. When Mr. Roe was in Harrogate, finding it desirable to remain there longer than he had at first intended, he wrote to his Diocesan, the late Right Rev. Robert Fowler, Lord Bishop of Ossory, stating the circumstances, and requesting permission to remain away some time longer. The leave was accordingly most readily and most kindly granted; and the Bishop, aware of Mr. Roe's narrow circumstances, and anxious that he should be enabled fully to avail himself of the benefits to be derived from the salubrious climate and waters of Harrogate, added these words to his kind permission—"And that your return may not be hurried on account of any financial circumstances, I beg you will permit me to be your banker for whatever you want." This kind and opportune offer was deeply felt by Mr. Roe; not the less so, that he had not occasion to avail himself of the liberality of the Bishop.

Regarding the business of the living offered to him, Mr. Roe felt that under all the circumstances of the case, as he could not at once accept, so neither could he at once reject the offer. He felt deeply anxious that the Lord, by the leadings of his providence, might make his way plain before him, and give him some intimation of the course which he should pursue. Toward the end of the same year, unforeseen difficulties arose, and then Mr. Roe allowed the matter to drop for ever. Another living in Yorkshire was also offered to him, the particulars of which we have not been able to collect—but we believe that it was at once refused. In 1837, Mr. Roe was strongly urged to offer himself as a candidate for St. George's Church, Leeds, the income of which it was supposed would be at least eight hundred pounds per annum. We

believe we understate the case when we say he had every prospect of succeeding, had he stood, but he declined doing so.

We now resume, and conclude the paper furnished by Mr. Cheap. "On one occasion he attended, with several other eminent Clergymen, a Missionary meeting held in the Vicarage garden, on the lawn, (which was covered over for the purpose by canvas suspended from the roof of the house and fastened down by poles,) at which he made a pointed address to a very large assembled auditory. It was peculiarly striking in the emphatic way in which he ran a comparison between the actual privileges of the Protestant Church and congregations, with the superstitions and deluding errors of the Roman Catholics. The earnestness of his appeal was very striking, and was perhaps specially energized by the emotions of his heart in a preceding conversation that had taken place, relative to Irish affairs, and the recent appointment of —— to the office of Chief Secretary. Much interest was attached to this government appointment, which was not publicly known; but a gentleman present was enabled to satisfy the prevailing inquiries; and when Mr. Roe heard the name, it struck him to the heart. Fraught with zeal for his native country and the prosperity of the Protestant faith, he frowned with disastrous forebodings; and the effect was electrifying as, drawing back his chair and starting from his seat, he struck the table, and lifted his eyes heavenward, exclaiming—'Poor Ireland!' In a few moments his agitation was calmed; but he powerfully represented, by anticipation of the political bearing of the person mentioned to hold that high office in Ireland, the consequences to be apprehended; and the event, alas, justified his penetrating foresight. It was under this

stimulant that he made the address to which I allude. 'Is it nothing to you whether you see a Popish Priest or a Protestant Minister in your pulpits? Whether you have the free Gospel of salvation preached to you, or a system of saints and manifold intercessors? Is it nothing to you whether you have the pardon of your sins through the blood of Jesus only, or through proud priestly pretences of absolution through penances? Is it nothing to you whether your confessions be made to the Lord who pardoneth iniquity, or to the ears of a human Confessor?' And then showing faithfully the consequences of a fatal indifference to the vital distinctions of the Gospel, he assuredly discharged his own conscience, and was deeply impressive upon his hearers, who heard and saw, as he stood on the platform, the zeal of his soul expressed in his manly, open, faithful, and animated address.

"To this day, the remembrance of his visits and ministrations is lively at Knaresborough, and held with grateful and affectionate acknowledgments to the Lord."

Here Mr. Cheap's interesting recollections cease: and while we doubt not but that our readers will feel with us highly interested in his narrative, we are confident that they will also participate in our sorrow that they terminate so soon.

The following testimony from the pen of the late Mrs. Stevens must conclude our view of Mr. Roe's sojourn and work at Harrogate.

Mrs. Stevens writes—"I suppose Miss —— will have told you every thing interesting which has happened amongst us during this summer; yet I would add my mite to her testimony to the zeal of Mr. Roe, and the blessing which has accompanied his labours. His first appearance

amongst us was remarkably providential; and every circumstance of his work has been attended with continued displays of the riches of the grace of Christ, and of the Sovereignty with which he opens the hearts of men. It appears wonderful to us, where persons who have sat so long under the faithful preaching of the Gospel and have remained dead and insensible, that now the same truth should penetrate their ears and hearts! But no doubt this is intended to display the power of the Lord, and to show that the times and seasons are from him."

During his sojourn at Harrogate, Mr. Roe was not only engaged there and at Knaresborough in the labour which he loved, but was also extensively engaged in complying with the request of neighbouring Clergymen to occupy their pulpits. He was also alive to the interest of the Bible, Church Missionary, and other Societies, as well as of local Charities, for many of which he preached; and at a sermon preached by him at Knaresborough for the widows and orphans of those who fell at Waterloo, over one hundred and five pounds were collected.

It cannot be supposed that one of Mr. Roe's warm and affectionate heart could easily forget those with whom he had taken sweet counsel during his summer sojourn at Harrogate. Many who had before been careless and neglectful of Divine truth and their own eternal interests, had then learned through his instrumentality, to see and to feel how foolish a thing it is to live as they had lived; and were now, through grace, seeking the kingdom of God and his righteousness. This is a link the most endearing and tender which can exist between a Minister and his hearers. Mr. Roe felt it to be so—he could not forget those, his beloved children in the Lord; and accordingly we

find that on his return home, and previous to a second visit to Harrogate in the next summer, he devoted much time to writing to those his friends and beloved brethren. A few specimens of this very extensive correspondence may be fitly introduced in this place.

To a gentleman who had been an officer in the army, and has since become a Clergyman of the Church of England, he wrote as follows :—

"Kilkenny, Nov. 14th, 1815.

"My dear Sir—I feel very thankful for your remembrance of me, and it will always afford me heartfelt pleasure if my letters shall be made in any degree useful to you. I have, indeed, enjoyed many favourable opportunities of receiving and doing good, but they have not been sufficiently improved; and every day that rolls over my head fills me with an increased degree of shame for my coldness and unprofitableness in the service of my ever-blessed Saviour Jesus Christ:—and did I not know that salvation is of grace—that 'it is not of him that willeth, or of him that runneth, but of God that showeth mercy'—I should be utterly cast down. But we have reason to rejoice that the great work through which God has declared his reconciliation towards fallen man—and in virtue of which man may come with boldness to the throne of grace and ask for spiritual blessings without measure—is done; the way is opened—the obstacles presented by God's justice and man's sinfulness are completely removed. The satisfaction made to the divine law has fully satisfied the former, and procured the pardon of the latter. God never appears so perfectly just as whilst the Justifier of him that believeth in Jesus.

In the perfect righteousness of the Son of God all the attributes of God harmonize and are glorified. A right understanding of this subject is essentially necessary to our peace, that we may not attempt to lay any other foundation than that which is already laid, or add any thing to that obedience of Christ which is in itself perfect and fully sufficient to meet the wants of every member of his mystical body—yea, of all mankind, if they were given repentance to the acknowledging of the truth. This doctrine is very offensive. Man does not like to have what he calls his morality put on a level (as far as merit is considered) with his gross offences—he thinks that he is 'rich, increased in goods, and stands in need of nothing,' and is unwilling to be told that he is poor and miserable, and blind and naked: his heart revolts at the truth, 'all have sinned, and come short of the glory of God;' and because he receives no credit for his sincerity and good works (as he denominates them) he turns away in proud disdain, crying, with the malignity and scorn of an unbelieving heart, 'This is an hard saying, who can bear it?' In the meantime, the Covenant of the Lord standeth sure: it is well ordered, and by it eternal happiness is secured by two immutable things, his word and oath, to every person of every description who believes the Gospel of his grace. 'In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature'—and in Him there is neither Jew nor Greek, barbarian, Scythian, bond nor free, male or female: all are one, alike beloved, partakers of the inheritance. This is a source of never-failing consolation to the children of God. They are so sensible of their negligences and ignorances—of the existence of many evils in them, and

of great unprofitableness in their life and conversation, that they would be continually depressed were it not for the consolatory belief that salvation is of grace, and that the Lord keeps his people by his own power, through faith unto salvation. With such a guide they cannot be lost—with such an helper they cannot be overpowered.

"I am glad, indeed, that you hold to your determination of entering upon the work of the Ministry. Though arduous, it is a truly delightful one—it will more than repay all your care, anxiety, and labour, if the Lord, as I have no doubt but he will, bless the message he sends you to deliver, and cause it to be instrumental in 'turning the disobedient to the wisdom of the just.' May wisdom, strength, boldness, and comfort be imparted to you from on high. Mr. H. is a most valuable man—a very striking instance of the power of grace, and a great point for the seriously disposed in his neighbourhood. He mentioned to me in a letter the circumstance of your calling, and was greatly delighted. How cheering is it to meet such a pilgrim in this wilderness! There is a distinguishing feature in the friendship of the people of God; it is not subject to the mutability of earthly friendships. Brotherly love will, as you justly say, continue; it is kept in exercise by the eternal Spirit, and will itself be eternal.

"Your kind letter has remained unanswered longer than I wished; but since my return, I have been much occupied, and I did not wish to acknowledge the receipt of it, till I could write you one in return of moderate length. Doubtless our gracious God brought about our acquaintance, and I trust we shall both pray that he may make it a blessing to us.

"Mrs. Roe unites in sisterly affection to Mrs. G——, with, my dear sir, your ever faithful brother and friend in Christ, "PETER ROE.

"P.S.—Have you ever seen 'Smith on the Sacred Office?' I think it would please you."

To Miss B——, Sheffield.

"Kilkenny, Dec. 16th, 1815.

"My dear Miss B.—Although delays will unavoidably occur in my communications with you by letter, you may rest assured that you are not forgotten by your Kilkenny friends, and that they have not ceased to feel the most affectionate regard for you. Your letter gratified me much, as it afforded satisfactory proof that so far from being inclined to halt in the way, you were ardently pressing forward after more abundant measures of faith, hope, love, and self-acquaintance. Every inquiry into the word and ways of God will more than repay the trouble you are at in making it. Of all pursuits, that of divine knowledge is the most truly delightful: it never cloys, for as light is poured into the soul spiritual vision is enlarged—as the bread of eternal life is fed upon the spiritual appetite increases—every fresh duty that is performed makes the labour still lighter—and each succeeding victory will serve to enhance the value of the armour which protects the soul. Words fail when they are brought to express the feelings of the sinner, who, having tasted that the Lord is gracious, is brought out of darkness into marvellous light—and happy are we if we can experimentally say with the apostle, 'eye hath not seen, nor ear heard, neither hath it entered into the

heart of man, the things which God hath prepared for them that love him.' Yet these things, great and glorious as they are, are revealed unto the Lord's people by his Spirit; they are loved by him with an everlasting love; and as surely as he brought Israel after the flesh into the earthly Canaan, so surely will he bring his spiritual Israel into the heavenly one. This is one of the greatest blessings of the covenant of grace—indeed it is the one which crowns all the rest.

"How, then, ought we to rejoice all the day long, whilst we contemplate the unspeakable gift of Jesus! All things needful for life and godliness will be given with him; and he who has Christ in him the hope of glory is highly honoured, and truly happy.—All things work together for his good; his very trials will prove blessings; his bitterest cup will be found to contain sweetness, and even death will be disarmed of its sting. May we not pronounce, with the Holy Psalmist, 'Blessed is that people whose God is the Lord.' I trust we shall be kept safe and unhurt in the midst of dangers and temptations—and that, receiving wisdom from above, we may continue to order our conversation aright, and be finally permitted to see the salvation of God in the brightness of his own celestial kingdom.

"I am glad to find you complaining of yourself, and gradually discovering the hidden corruptions of your heart. Do not be alarmed if you perceive still more hideous evils. Your knowledge of the heart might increase every day, and yet many sins might be unnoticed in its folds: but, blessed be God, he gives us in his word a faithful description of our nature; and gives us his Spirit, that we may discover the dangers that we are exposed to from it. Let us, then,

pray daily more and more for the influence of that Spirit, that we may flee for deliverance to the Great Captain of our salvation, and successfully fight under his banner, against the world, the devil, and the flesh.

"It is very desirable to ascertain what manner of spirit we are of—to entertain a lowly opinion of ourselves in every respect—to set the Lord continually before us, and to search the Scriptures with constancy. In a little time you will be able, through the Divine blessing, to answer your own question; and, instead of endeavouring to satisfy your mind by arguments, I should prefer directing you to consider the following texts, and compare them with the tenth Article: Rom. viii. 7, 8; John xv. 5; vi. 4; xiv. 17; Eph. xxi.; Rom. v. 6; 1 Cor. ii. 14. Wait upon the Lord in humble, faithful, fervent prayer. Remember that you have an Advocate above, Jesus Christ the righteous, and that he is the propitiation for your sins. His sacrifice is perfect and infinitely meritorious; and through him all that believe are justified from all things from which they could not be justified by the law of Moses. I rejoice to think that you found such instruction and comfort in Miss B.'s society; she is truly a mother in Israel, and will be a bright star in the Redeemer's crown. I wrote to your brother some time ago, but have not received a line from him since; I hope he has not been ill. Remember us most affectionately to him. I send you two tracts, which it is probable you have not seen; M. A. joins in love to you, with my dear Miss B.

"Your ever faithful friend,

"PETER ROE."

To Miss C——, Manchester.

"Kilkenny, December 25th, 1815.

"I acknowledge myself a debtor to you for two letters; the one which was to have been brought by Miss A., only reached me a few days ago. It has gratified us much to hear that you and your sister are well; and that your sister is safe after her confinement. We shall never cease feeling a lively interest in you all: and it shall be our prayer, that as you are all sisters by an earthly relationship, you may also be sisters by a spiritual one. Very soon will your present relationship cease—death will cause a separation; whether it be speedy or not, it is inevitable. Who will go first, no one can determine; but this the Scripture tells us, that 'Blessed are the dead that die in the Lord,' and that a rest remaineth for them.

"If then you all possessed the same hope—were accepted of God through the same Saviour, and were made partakers of the same Spirit of wisdom and holiness, there is no doubt but that you would meet in the same place, live in the enjoyment of the same happiness, and sing the same song of praise and thanksgiving to the Lamb that was slain. Without this hope, this *glorious* hope, surely we are wretched and miserable creatures, encompassed with infirmities, oppressed by cares, torn by disappointments, and bowed down by afflictions. 'Man is born to trouble, as the sparks fly upward.' He cannot, it is true, escape the trouble, but by faith in the Lord Jesus Christ, he can surmount it. Riding in the true ark, he passes triumphantly over every wave; and let the billows roll ever so furiously, they serve only to waft him, with greater rapidity, to the 'haven where he would be.' If the soul repose in Jesus, all will be well—the darkness will become

light, the rough places plain, and the crooked ways straight: for it is promised, that 'all things shall work together for good, to them that love God, to them that are the called, according to his purpose.'

"I trust that you are becoming more and more acquainted with these precious truths: they are revealed that they may be a blessing to the people of God. Follow on to know the Lord; be not discouraged by outer trials, or by the existence of inward evils. Your Saviour is almighty, and ever present with those who believe in him. Bear in grateful remembrance the event which the recurrence of this day brings to your mind—an event pregnant with glad tidings of great joy! Go by faith to Bethlehem, and 'see this thing which hath come to pass, which the Lord hath made known unto us.' Then you will join with the multitude of the heavenly host, and say—'Glory to God in the highest, and on earth peace, good-will towards men!' I have just preached from psalm eighty-seven, last verse—'All my springs are in thee:' springs of love, holiness, happiness—all in Jesus. May you feel this as David did.

"M. A. unites in love to you and your sisters, with

"Your ever faithful and affectionate friend,

"PETER ROE."

To the Rev. H. S. I——.

"Kilkenny, March 14th, 1816.

"My dear Friend—I have been much engaged, or your acceptable letter would have been answered long since. The dispensations of Providence have in your case been marked by more than ordinary wisdom, power, and love; and will, I doubt not, afford you a constant theme for unceasing gratitude and praise. Oh, how different is your state this day from what it was twelve months ago. Then

you were ignorant of the only Saviour of guilty sinners—you were running the mad career of your destruction—but now your feet are set upon a rock, and your goings are ordered by Him who holds the stars in their courses, and numbers the very hairs of our heads. Then you were busily engaged seeking happiness in the things of time and sense, but found it not; now you possess the pearl of great price; you have been led to the fountain of living waters, and enjoy the assured promise that you will never thirst again.

"Then you were living without hope and without God in the world, but now you possess the hope which ever accompanies the belief of the everlasting Gospel. Then you were as the barren fig tree—a mere cumberer of the ground—unprofitable to yourself and others; but now a tree of righteousness—the planting of the Lord; then you were in the sure road of endless perdition, but now, plucked as a brand from the everlasting burning, you are going on your way rejoicing to your heavenly home.

"Surely, my dear brother in our ever blessed Lord, you can fully enter into the meaning of the following stanza:—

> 'When all thy mercies, O my God,
> My rising soul surveys,
> Why, my cold heart, art thou not lost
> In wonder, love, and praise!'

The word which reveals a Saviour is not a cunningly devised fable, nor is the Spirit which opens the mind to the reception of that word a fanatical or enthusiastic Spirit; on the contrary, He is the Spirit of truth—he guides into the knowledge of all truth, and comforts in his own way, and in his own time, all whom he guides—he takes of the

things of Christ, and shows them to the true Israel—he discovers the beauties of that adorable Redeemer, and causes him to be acknowledged as the chief among ten thousand—as the altogether lovely. Where is the object that can be compared to him? Through Him grace and truth have visited a guilty and unbelieving world. The rising of this Sun of righteousness has dissipated the dark and portentous clouds, which, but for him, would have for ever enveloped the whole human race; life and immortality are now brought to light; the way into the holiest of all is now made plain; and the glorious Jehovah, who is fearful in praises, whose name is Holy, and who is of purer eyes than to behold evil, appears just, and yet the justifier of him that believeth in Jesus! When we contemplate such matchless love, and know that we are ourselves the subjects of it, we ought to chide our dull and sluggish hearts for their insensibility to it; we ought to call upon every power that we possess, upon all that is within us, to praise the ever-living Jehovah, Father, Son, and Holy Spirit. 'Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven.' Such is the Saviour's promise to his people; and they want it: for opposition, reviling, and persecution have been their portion in all ages. This is not to be wondered at; for they are a peculiar, a purchased, a separated people; they cannot speak or act as they did before conversion, for their hearts are changed—they are made new creatures in Christ Jesus; and being spiritually risen with him, they seek those things that are above. But do they love their family less because they love Christ more? So far from it, they can adopt the language of the apostle, which he used with reference to his brethren in the flesh. "My heart's desire and prayer to

God is for Israel, that they may be saved. Oh, that we may witness the present and eternal salvation of every member of our respective families. Keep the eye of your mind fixed upon Jesus; pray for an increase of faith; read, meditate upon, commit to memory, and pray over the good word of God. May his blessing rest upon, and his Spirit guide you at all times, is the prayer of, my dear friend,

"Your ever affectionate brother in Christ,

"PETER ROE."

To Mrs. K——, near Bath.

"Kilkenny, May 10th, 1816.

"My dear Madam—Had I any thing particular to communicate, your letter should not have so long remained unanswered.

"When we know that the Scriptures are a divine revelation, and that it is in them alone we find an answer given to the all-important question, 'What must I do to be saved?' it appears strange that they can be either totally neglected or carelessly read. Yet even this neglect confirms some of the humiliating truths which are contained in the sacred volume, because it affords a sad proof that man has not God in his thoughts—that he possesses an evil heart of unbelief, and dislikes the very things that make for his peace. 'Tis really astonishing by what trifles the minds of rational, sensible, well-judging men are occupied and amused. For instance: what thousands stand for hours together before Carlton House, in the hope of seeing the Princess Charlotte and her Consort, who would be wretched if they were doomed to read the Bible, or listen to a Sermon for quarter of the time. How many, too, who never were, and who

never will be at Court, are delighted whilst reading an account of the dresses of those who were there, but who would not patiently listen for half an hour to the description of that robe of righteousness, without which they cannot appear in the presence of God with any hope of acceptance. It is an unspeakable blessing to have the love of this world in some degree subdued; to see its vanity, and its incapability of affording one ray of true hope or consolation to its votaries. In fact, the more the world is loved, the greater quantum of misery is produced. But oh! how wonderfully is the case reversed with regard to the Lord Jesus Christ.—The more He is loved, the greater is the serenity of mind which is enjoyed: and in heaven, where that love will be exercised without interruption, the happiness enjoyed will be uninterrupted also. 'To be spiritually-minded is life and peace.' Have you ever read the works of Archbishop Leighton, particularly his comment on Peter? They ought to be the companion of all who desire to live soberly, righteously, and godly in this present world. They will repay even a careful study of them.

"Believe me to be, dear madam,
"Very faithfully yours,
"PETER ROE."

In the year following, Mr. Roe's health being still far from good, his medical advisers again wished him to try the effects of the Harrogate spa, from which he appeared to have derived essential benefit during the past summer; and accordingly, we find him re-visiting those who had so profited by his former visit and labours among them. During this visit in 1816, circumstances

connected with his health prevented his taking so prominent or so active a part in ministerial labour as he had taken in the former year. Nevertheless, he was not by any means a silent or an idle visitor; and again and again crowds attended his ministrations at Knaresborough, at Pannal, at Harewood, as well as at Harrogate. On his way to Harrogate, Mr. Roe stayed for two Sundays in Liverpool, where he preached at noon, afternoon, and evening services. The following is from his journal of that time:—

"Sunday, June 16th.—There is no truth so capable of arresting the mind, and of leading it from things below to things above, as that of Christ crucified. Its own intrinsic value is sufficient to commend it to the conscience, and it stands in no need of any borrowed beauty. I rejoice to think that this truth is beginning to be faithfully preached in the churches of Liverpool: and from the zeal, piety, and prudence of those who have been raised up to declare it, great and happy events may be anticipated." . . . . . .

"Every where the Lord seems to be putting honour upon the Church of England: and although she is surrounded on every side by enemies, yet I trust that, pursuing the path of true wisdom and holiness, she will be enabled to brave every danger, and withstand the assaults of all her foes. I never was so deeply convinced of her worth, nor of the injury that would be inflicted on the true prosperity of the British nation, if her foundations were cast down."

"Tuesday, June 18th.—Conversed with Mr. Jones on the necessity of a regular intercourse between our brethren in the ministry, who have Zion's prosperity at heart; and

I expect that ere long a Clerical Meeting will be established in this quarter in connexion with our Irish friends; and other Associations in different parts of England. Time is short—there is much work to be done: if present opportunities be lost, similar ones may never arise. We should, therefore, work while it is day, lest darkness come upon us. O Lord! make me humble and faithful. Thy grace alone can do it."

From Liverpool Mr. Roe and his party proceeded on to Harrogate, where he arrived on the 25th of June, anxious to testify again to the listening multitudes, both there and in its neighbourhood, of the unsearchable riches of God. "Never," says he, "did I feel more sensibly the evils of a sinful heart, or the worth of the great sacrifice which Jesus has made. Oh! what comfort is in the words, 'Jesus Christ came into the world to save sinners!' One of these I am—polluted and hell-deserving—yet enabled to rejoice in the cross of Jesus."

Having dwelt so fully on the visit to Harrogate in the former year, and given so many and lengthy extracts from the journal of that period, we cannot dwell with equal minuteness on the circumstances occurring during the visit of the present year. A few passages must, however, be given, as exhibiting the character of mind and the employments of the respected visitor.

"Monday, July 1st.—Went yesterday to Knaresborough, a place endeared to me by the recollections of many kindnesses received from dear brethren in the Lord—of many happy hours spent there, in which my soul was refreshed by the application of Scripture truth to my heart—of many more hours passed in which I enjoyed sweet fellowship with those who are partakers of the precious faith

of the Gospel—and lastly, of the abundant blessings which a covenant God poured down upon my weak, unworthy ministrations."

Mentioning the arrival of a clergyman and his family at the Hotel or lodging-house where he himself sojourned, Mr. Roe remarks—"In every true disciple I behold a something that I feel my own want of. Oh! that I profited by this experience, and sunk more in my own estimation. A lowly mind and peace of conscience dwell together: pride and misery are inseparable companions."

"How soon the Lord's children become acquainted! They need not formal introductions to each other. The love of Christ is the passport by which they are admitted into each other's society. His name is the only Shibboleth that ought to be acknowledged among them."

"Lectured and prayed this evening. About forty present. As the restoration of my health was the great object proposed in my present visit, I have felt an imperious call upon me to do as little as I can. This is not only doing justice to myself, but to the dear people whom I have left for a season; and whom I hope to meet again in the fulness of the blessing of the Gospel of peace."

"How rooted is the enmity of the carnal mind to the truth of God; and how favourably received is every scheme of religion devised by man. Fond of error, and full of hatred to what is good, man would rather submit to any thing than yield obedience to the doctrine of the cross; or embrace the humiliating truth of salvation by grace without the deeds of the law. But when sinners are made willing in the day of God's power they then flee to the refuge which they before imagined could

afford them no shelter; and build upon a foundation of the stability of which they were never before convinced."

The beloved disciple, participating deeply in the spirit of his divine Master, speaks a language which will be understood by every faithful minister, and by all who have ever been so blessed as to see success attend their attempts to lead sinners to repentance, when he says, "I have no greater joy than to hear that my children walk in truth." This is a joy as pure and as unselfish as any that can be felt by fallen man—a joy not far different in its nature from that which is felt in heaven over one sinner that repenteth. This joy was ofttimes the inmate of Mr. Roe's breast; and the remarks contained in the journal of his second visit to Harrogate give abundant evidence that it was his happy privilege to have much experience of it when revisiting that scene of past labours. He there found many whose first serious impressions were received through his instrumentality the year before—some of whom had been votaries of pleasure, others worshippers of human merit; and among those spiritual children whom the Lord had given him might be found the converted infidel and the reclaimed and awakened clerical foxhunter. Of these seals to his ministry, who shall doubtless be his joy and rejoicing in the day of the Lord, frequent mention is made in his journals—and over them he constantly rejoices; while he thanks God who made him instrumental to their good, and kept them stedfast in the faith. It would be manifestly unwise to extract those passages. Delicacy to the individuals, who may still be living, would forbid it: and therefore, having thus briefly alluded to it, we shall dismiss the subject, just remarking that we have abundant evidence, from letters in our possession, that the love which the spiritual father felt to those his

beloved children in the Lord was not without its counterpart in the breast of those who, by his means, had been turned "from darkness to light, and from the power of Satan to the living God."

"Leaving Harrogate, Mr. Roe proceeded northward, visiting Edinburgh, and other places in Scotland. There, as elsewhere, the hand of the Lord was evidently with him; and many who heard him, turned to the Lord. In this tour we cannot accompany Mr. Roe, as he has left no records of its events; and the letters relating to it, which remain, are not of such a nature as to throw much light upon the circumstances which chiefly engaged him. Of one thing we may be certain—he was about his Master's business; seeking to win souls to Christ, that they might be saved with an everlasting salvation. This indeed was a work of which he never wearied. At home or abroad, in the drawing-room or in the pulpit, this one object seemed ever before his eyes—ever uppermost in his heart; and God abundantly blessed his efforts, and as he sowed so he also reaped.

On his return home, he engaged with his wonted ardour in the parochial and other duties which devolved upon him; and, at the close of the year, addressed to his parishioners his first Annual Address. From this time forward, at every revolving year, he addressed his parishioners in the same manner. Some of these Addresses must of course find a place in these pages, beginning with that issued in the year 1816.

AN ADDRESS TO THE PARISHIONERS OF ST. MARY'S, KILKENNY.

"My dear Friends—My long absence from Kilkenny, during two successive summers, in consequence of ill health, has prevented me from visiting you as frequently

as I had been in the habit of doing: and, lest I might be unable to reach upon you all at this season, in consequence of my remaining inability to engage in any work more than ordinarily laborious, I have felt it my duty to address to you the few following words of exhortation, to which I beg leave to direct your attention. I hope you need not any argument to convince you, that your present and eternal salvation is one of the first objects of my concern; and that I have sought, during the many years our gracious God has permitted us to dwell together, 'not yours but you.' I can say in truth, that I have mourned over those who 'have set at nought all the counsel' of the Lord, and would 'none of his reproof;' who seem to have forgotten both 'judgment and mercy;' and are this day the slaves of sin, over which they never have mourned, and from which they have never sought deliverance: while on the other hand, I have rejoiced in beholding the happy change which has taken place in so many who have been brought by the grace of God from the darkness of error into the light of truth, and from the love of sin to the love of holiness. How long our present connexion may exist it is impossible to know; but this we must acknowledge—that time is short—that death is at the door—and that Eternity is in view. We must all soon give an account of our stewardship at the bar of God. Then, licentious practices—profane jests—presumptuous opinions—bold unscriptural assertions—love of the world—cold indifference about the word, ordinances, and service of God—unmeaning formality, and lifeless devotion, will meet no advocate. 'Depart from me thou worker of iniquity, I never knew you,' (that is, never acknowledged you as my disciple,) will be the Saviour's address to every individual who has

not possessed 'repentance toward God, and faith toward our Lord Jesus Christ.'—(Acts xx. 21.) 'The secrets of all hearts will be there disclosed;' the motive of every word and act will be made manifest; conscience will faithfully execute its office; woeful experience will then prove to the most unbelieving, that 'the unrighteous shall not inherit the kingdom of God' (1 Cor. vi. 9); and that, 'if any man love not the Lord Jesus Christ, he will be anathema maranatha.'—(1 Cor. xvi. 22.) 'Judge then yourselves that you be not judged of the Lord.' Is it not a fact, (however lamentable, yet unquestionable,) that there are many of you who scarcely ever read a chapter in the Bible—who live without prayer—who are totally regardless of the Lord's supper—who neither instruct their children themselves, nor take the trouble of sending them to their 'spiritual pastors,' that they may be trained up in the way in which they should go—who can listen with absolute indifference to the Sabbath bell calling them to hear (perhaps for the last time) the Gospel of the Lord Jesus Christ; and who, like the 'deaf adder,' stop their ears that they may not be charmed by its most melodious accents! Is it not a fact, that many are lovers of pleasure more than lovers of God;' and that, instead of renouncing 'the works of the devil, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,' they are still led captive by them, and swayed by the opinion of man, in opposition to the solemn declarations of Jehovah, who 'is of purer eyes than to behold evil,' that is, with complacency or approbation. Can those at whose door such a charge lies, of committed sin and neglected duty, persuade themselves that they are the disciples of Jesus Christ, the object of whose mission was, that he might save his people,

not in, but from, their sins? . . . Consider, I beseech you, even if it should be but for once, the joyful intelligence which the Gospel brings to sinners; and may He who once caused light to shine out of darkness, shine into your hearts, to give you the light of the knowledge of his glory in the face of Jesus Christ.'—(2 Cor. iv. 6.) The Gospel is sent as a message from heaven, announcing to a world of daring rebels and guilty transgressors, pardon and peace, justification and eternal life, through a Saviour, to all who believe the glorious record. Jesus Christ is set forth in it as the only propitiation for our sin: and it is declared that 'there is redemption through his blood, the forgiveness of sins;' that 'he that believeth, is passed from death unto life'—from a death in sin to a life of righteousness; he 'shall not come into condemnation;' he already 'enters into rest;' he 'has everlasting life.' Have you yet believed this Gospel? Are you adorning it in your life and conversation? Is the Saviour it reveals the only foundation of your hope? Can you look on him with holy confidence, as your Advocate with the Father? Or are you yet neglecting this 'great salvation?' If you are, how shall you escape? Can you by your own wisdom or power, elude the search or reverse the sentence of the Almighty? . . . . . .

"'Tis high time to awake—to 'put off the works of darkness, and to put on the armour of light.' May that Spirit, 'by which God is able to subdue all things unto himself,' convince you that it is a fearful thing to fall into his hands; and, before it is too late, 'may he give you repentance to the acknowledging of the truth.' . . . . . But there are some among you who are no strangers either to the nature of the Gospel or to the blessed effects of it.

You can say with grateful hearts—'Thanks be unto God for his unspeakable gift;' 'by the grace of God we are what we are.' While you profess to glory in that grace, and to ascribe all your salvation to it, 'see that you walk circumspectly,' 'giving all diligence to make your calling and election sure;' 'praying always with all prayer and supplication in the spirit;' abounding in the fruits of righteousness; and, in every respect, 'walking worthy of your high vocation,' that your enemies may have 'no evil thing to say of you.' . . . . Let watchfulness, self-denial, humility, meekness, zeal, and benevolence mark your character. Set before you the example of the Lord Jesus, who has directed you to walk in his steps; who has promised the light, teaching, and comfort of his Holy Spirit to them that ask him; and has declared, that a place is prepared by him in heaven for all whose iniquities are pardoned, whose sins are covered, and 'who walk not after the flesh, but after the Spirit.'

"As you are able to testify that there is 'joy and peace in believing,' pray that the 'saving health of the Lord may be known unto all nations;' that the kingdom of grace may be universally established; and that 'every one who nameth the name of Christ may depart from iniquity.' . . . . Unto God's gracious mercy and protection I now commit you. The Lord bless you and keep you! The Lord make his face to shine upon you, and be gracious unto you! The Lord lift up the light of his countenance upon you, and give you peace both now and for evermore!

"Your affectionate pastor and faithful friend,

"PETER ROE.

"Kilkenny, December 19th, 1816."

CHAPTER IX.

THEATRICAL AMUSEMENTS—PRIVATE THEATRE OF KILKENNY—OPPOSED BY MR. ROE—EXTRACTS FROM PROLOGUES AND EPILOGUES—LETTER FROM MR. ROE TO HIS FATHER, 1805—CHARITY SERMON—MR. ROE DISPLEASED—HIS CONDUCT THE FOLLOWING YEAR—GROUNDS OF DEFENCE—INJURIOUS EFFECTS OF THE PLAYS—LETTER TO TWO YOUNG LADIES—LETTER TO MISS P.—CHARITY PLEADED FOR THE PLAYS—MR. ROE'S SUCCESS IN THE CAUSE OF CHARITY—INSTANCES—SPECIMENS FROM SERMONS FOR SUFFERERS AT WATERLOO, AND ON DEATH OF A PARISHIONER.

WERE the heart of the Minister of the Gospel always rejoicing in the conversion of sinners, and in the steady walk and consistent conduct of the converted, his life would be one of great happiness and of almost untainted joy. But, alas! it is not so. Many turn from the word; many are lovers of pleasure more than lovers of God; and too often the laborious Minister of God has to lament that the seed sown has fallen into an uncongenial soil, or that the cares of this world, its pleasures or its pursuits, like rank and rampant weeds, have choked the word, and thus made it unfruitful. So it has been with all the Ministers of the Lord Jesus Christ. Their Lord had experience during his earthly ministry of those things; and those who now follow him as his ambassadors have abundant evidence afforded them, that human nature is not changed, and that the power which of old blinded the eyes of the Jews that they should not see, is still actively, and too successfully engaged in the same destructive work.

Already has reference been made at an early period, in

this Memoir, to the scenes of dissipation and frivolity which annually took place in Kilkenny during the theatrical season. Frequent opportunities occurred in which Mr. Roe's sentiments and conduct in reference to these matters might have been brought forward; but it appeared to be the most desirable plan to reserve the chief part of what relates to this subject for a separate notice, and, therefore, but very little reference has been hitherto made to it. We now purpose bringing together, as far as we can, the principal part of what appears in Mr. Roe's papers relative to this matter.

Theatrical amusements were very fashionable in the county of Kilkenny so early as the year 1774: they were then, and in subsequent years, held at the houses of several of the resident Gentry of the county. Nor were they confined to the limits of Kilkenny: for it appears from a work printed for private distribution, and entitled "The Private Theatre of Kilkenny," that, in this respect, the Gentry of Kilkenny only followed in the train of those of other counties, who had long before devoted themselves to similar amusements. In a day when the peculiarities of the Gospel as to doctrine, and therefore its true principles of conduct, were not well understood, or at least were not fully or prominently preached, it is not at all surprising that these frivolities were eagerly followed by multitudes; for the human heart, conscious of a want—"an aching void"—is ever on the search for something to fill and to satisfy it; and that when the good is not given, or if given is not valued, it will feed on the husks. Besides this, no example of higher and holier conduct was given to the people. Morals and true Christian deportment must have been at a low, a very low ebb indeed, when

such a thing could occur—yea, when any man could have dared to allow such a thing under his roof—as a Dignitary of the Church appearing on the boards as a performer. And yet, if the work above mentioned speaks the truth, such a thing did occur at Carton, the seat of the Duke of Leinster, in the year 1761, when the Dean of ——— appeared as Locket, in the Beggar's Opera, and also spoke the Prologue, which was his own composition, and ended with these words:—

> "But when this mimic scene is o'er,
> All shall resume the worth they had before—
> Locket himself his knavery shall resign,
> And lose the gaoler in the *dull* divine."

Well would it have been for the Church if the strong measures that were afterwards resorted to for the purpose of restraining the zeal of those Clergy who began to act and preach in conformity with the principles and doctrines which they had sworn to uphold, had been put in force against such a shameless departure from common decency. But such things were lightly passed over when zeal and energy were proscribed and persecuted.

The Private Theatre of Kilkenny was opened for the first time in 1802; and it closed (may it be for ever) in 1819. For the latter years, the season which began in October lasted for three weeks; but at first the plays, with their other attendant follies and dissipations, did not occupy more than one week. Already, in 1802, had Mr. Roe and some others made themselves remarkable as zealous Clergymen, and as energetic Preachers: and it was early seen and keenly felt, that the exertions made by the faithful ministry of these men were decidedly opposed to the unhallowed and ungodly amusements of the theatre. It was

perhaps, too, very galling to the feelings of men who held the highest rank in this and other counties, most of whom patronised, and many of whom appeared as performers on the boards of the Kilkenny Theatre, to find their efforts ably, and in some instances successfully opposed by young men; many of them as yet unknown to fame, and of no great personal or family influence to support them. But with whatever feelings the preaching and the exertions of these men may have been viewed, one thing seems to have been clearly seen, and that was—that they were active and energetic enemies to the Theatre, and as such must be put down; if to do so were possible. The attempt was made: and for several years the boards of the Theatre bore the additional discredit of attacks upon men, (perhaps we ought to speak in the singular,) whose only offence was zeal for the glory of God, and for the salvation of their fellow-sinners. Such language as appears in the following passages could not be used in the present day.

EPILOGUE, OCTOBER 22ND, 1802.

"But could we think it possible that we,
Honest confederates in charity,*
Should wake the vigilance of pious spleen,
To spoil these sports and mar the good we mean.
Yet Dr. Cantwell lifts his eyes to heaven,
And hopes such crimes may be at last forgiven.
'Such impious means to give the poor relief,
'Is adding want to want and grief to grief.
'Better all starve than crimes like these commit,
'Audience and actors all shall smart for it.
'When alms are given let me dispense the boon;
'Heaven smiles upon my works and mine alone.'
As if the canting hypocrite should say:
There's but one gate to heaven, and I've the key."

* The ostensible object of the plays was charity. How variously Satan deceives.

Again, in 1804, we find the same hostility to the ways of holiness, and to the preachers of truth, exhibited in the following lines from an Epilogue:—

"Yet some remain who still these sports decry—
Still think good humour *rank impiety;*
Denounce the drama—call a jest a crime;
And say perdition follows every line.
Such impotent attacks we cannot dread
From *hearts of rancour* and from *heads of lead.*
In truth, the kind aspersors are our factors,
They but increase our audience and our actors."

And in 1806 the sports of the season were closed with the following allusion to the *New Lights:*—

"'Tis thus we laughed at Swaddlers, laughed them down—
Yes; and relieved with mirth the groaning town.
But now no more shall they *disgrace* our rhymes—
Their punishment shall expiate their crimes.
Abandoned both by dupe and proselyte,
They vanished like the gloomy birds of night,
Dispersed by sovereign sense and *ancient light.*"

The allusion in the last line is explained in "the Private Theatre," &c. by the following note, "Alluding to a most admirable charge against the *new*-lights of *Methodism* made to his clergy this year by the Bishop of Ossory." Alas! that it should have been so—but so it was: and while the Theatre, and the Race-course, and the Card-table, and the Fox-hunt with its accompanying dissipations, were all frequented by Clergymen who followed these things unreproved and without reproach, those who made conscience of at least endeavouring to observe their solemn vows, were marked as if disturbers of the peace: and while the layman launched forth his ridicule, those

who ought to have guided them forward to the battles of the Lord, if they did not discourage or oppose them, certainly did not help them forward in their good work.*

The specimens given above may serve to open the eyes of those who are called to the work of the Ministry in these days, to the very different circumstances (and often very difficult and painful ones too) under which their predecessors in the sacred office had to labour. Religion is now at least not proscribed. The carnal mind is, indeed, as really opposed to God as ever: but now the decencies of life are more respected, and hostility to true religion is not manifested in the open and unblushing manner in which it operated in years gone by. But when Mr. Roe and his cotemporaries commenced their holy labours,

* Should these remarks meet the eyes of any of those who were engaged in the amusements here deplored and condemned, it is hoped that no unkind or personal feelings may be attributed to the author. Deeply convinced that the heart of every man is indeed "deceitful and desperately wicked," while he must, as a Christian, deplore and condemn all the ungodly workings of that heart, he would still desire to remember that the same hostility to divine truth is innate in his own heart; and that, therefore, his reprobation of the sin should ever be combined with feelings of pity and compassion for the sinner. He has also abundant reason to know that some, who, at the time alluded to above, were most forward in the race of folly and dissipation, afterwards came to themselves—and sat humble, and contrite, and in their right minds at the Saviour's feet. More than one could be mentioned, of whom we have every reason to believe that their last days were cheered by the comforts of that Gospel which they once despised; and their passage through the dark valley illuminated by that light which once formed the subject of their ridicule and hatred. These reasons, together with the grateful recollection of much personal kindness received from at least one of the most active members of the Theatrical body, would prevent the author feeling any thing unkind toward individuals. But he must condemn the sin which doubtless many of themselves would now join with him in condemning.

true religion was a very great, if not an entire stranger. Her character was unknown, and often grievously misrepresented; and the endeavour to introduce her, we will not say into the drawing-rooms, but even into the churches, was met by every species of ridicule and of opposition.

We have already, in the fourth Chapter, referred at some length to Mr. Roe's opinions and practice regarding the theatre. Looking upon it, as every scripturally-taught man will do, as but a gilded bait to lure souls the more easily into Satan's net, and seeing too, the ruin of morals as well as of substance which was caused by its fascinating dissipations among all classes of its favourers, he steadily and decidedly set his face against it. The following letter, written in October, 1805, during the "season," may give some insight into his views on the subject:—

"My dear Father—This city is a scene of riot and of revelling both day and night. On Monday the campaign opened, and is likely to continue for three weeks. The duty of a Minister is an awful and important one. He requires at all times, zeal, boldness, and prudence. He has to warn the wicked, and to speak comfortably to the people of God. He is to oppose, both by doctrine and example, the ways and customs of that world which in his baptism, confirmation, at the Lord's Supper, and his ordination, he has promised to renounce. Whatever, therefore, conscience, directed by God's word dictates, he must declare, however unwelcome or unpleasing the truth; remembering the apostle's words—'If I yet pleased men I should not be the servant of Jesus Christ.'

"In my present situation, whilst observing the mania for stage-playing amongst the people in this quarter, I have not as yet deemed it my duty to mention the word,

Play, in any of my sermons: but I have, and do warn them against all those things which unfit or disqualify the mind for an humble waiting upon God. And here, *fas est et ab hoste doceri.* They are not ashamed to revile God's word and people, and to proclaim the enmity of their minds against him. Why then should we be ashamed of the Gospel, when it is 'the power of God unto salvation to every one that believeth?' Besides, the Minister and people shall meet in the great day; and how awful would be the address—'They have died in their sins, but their blood shall I require at thy hands!'

"As to the King being a patron of plays, and a frequenter of the theatre, it appears to me to be no rule to any one. Christ has left us an example that we should follow *His* steps. Now, in my mind, attendance at the theatre affords as strong a proof of the existence of the carnal mind, as swearing or Sabbath-breaking; for I believe that a person renewed by grace could no more do one, than the other. But surely the man can never make a bad act good. Even the Apostles paid no respect to each other, farther than their opinions were conformable to God's word. It is the blessing of our Church, that we allow no one to be infallible, but the Glorious Head of it: and I trust that our desire to submit to His teaching and governance may increase with our increasing years. Wisdom's ways are ways of pleasantness, and all her paths are peace."

The reader is already aware, that charity was announced as one of the objects contemplated in the establishment of the Kilkenny theatricals. The custom was, to distribute among sundry benevolent Institutions in the City, the proceeds of the theatre, after all expenses had been paid.

But, besides this mode of raising funds, another was resorted to—a Sermon was annually preached for the Fever Hospital during the theatrical season; and the place of preaching was always St. Mary's Church. This at least was an unexceptionable mode of assisting a very valuable institution; and one to which Mr. Roe could not possibly object, if carried out fairly and in good faith. This, however, was not always the case, as will appear from the following extract from Mr. Roe's diary, in 1806:—

"Monday, October 13th.—Yesterday heard a charity sermon for the Fever Hospital, preached by ——, in which he made a furious attack on vital religion; exhibited his theatrical powers; and was, indeed, more like a stage-player than a follower of the meek and lowly Jesus. My conscience smites me much for having granted him the use of the pulpit; and, unless my mind alters very much, it shall not be given, whilst in my possession, to any one with whose principles I am not fully acquainted. I see more than ever, that there is to be no fellowship with the unfruitful works of darkness. The least compliance on our part is followed by the most baneful consequences."

A few days after, he says—"This City presents one continued scene of riot and extravagance: the rich and great strengthening each other's hands in wickedness, reviling religion, and taking every pains to show their natural enmity against the truth of God."

Such circumstances are among the most painful to a faithful Minister of the Gospel. It must, indeed, grieve him to the heart to see poisonous food presented to the flock, which it has been his desire to feed with the sincere milk of the word; and more painful still to hear the truth of God reviled, and ungodliness lauded, by one who should aid

him in defending the one and in combating the other. In after years it was the privilege of Mr. Roe to see the preacher who now troubled him, stand forth as an able, and affectionate, and faithful Minister of the everlasting Gospel: and should these lines ever meet that person's eyes, we are sure they will call forth no other feelings than those of shame for what is past, and overflowing thankfulness to the God of all grace, who redeemed him from his vain conversation with the precious blood of his own Son.

The next year, application was again made to Mr. Roe to grant the use of his pulpit for a like occasion. His account of the matter is given thus:—"When asked for the loan of the pulpit I refused, as the sermons that had been preached on similar occasions were not only far from the truth, but contained the most severe invectives against religion. The Bishop was then applied to; and in consequence I waited upon him, and told him my conscience would not allow me to give permission, but that I was ready to preach for the institution at the shortest notice, and exert myself to the utmost. But no: he advised me as my friend and Bishop to give it; but not agreeing with him in sentiment, I could not comply, and so we parted. In the evening I wrote to the Archdeacon, confirming my refusal, unless the Bishop commanded me to give it. The following morning the command came. Of course I absented myself from the church: and I went to Castle Inch, and was followed by a few who love the truth, and rejoice in Christ Jesus. Though the Bishop allowed that my refusal was owing to a religious scruple, he had no respect to it. The Lord be praised, I was enabled to stand firm and calm, and I trust I walked in the path of duty."

Various persons, according to their peculiar views of

matters, will of course form as varied judgments of Mr. Roe's conduct in the forgeoing occurrences. If any should be inclined in any respect to condemn him for leaving his church, when commanded by the Bishop to admit a stranger to his pulpit, (for as to the refusal of his pulpit none, we believe, will there condemn him,) they ought to bear in mind the state of society at the time; and the necessity which existed for all lovers of sound principles and vital religion to set themselves sternly against the overflowing abominations which threatened to swallow up all that was lovely or of good report. The gentleman who kindly lent the writer his copy of "The Private Theatre of Kilkenny," has taken some pains in making out lists of the principal attendants at these scenes of dissipation; and from his account it appears that the Clerical body furnished no small quota to the host of pleasure hunters. In the last three years of the plays they were visited by no less than thirty-eight clergymen and their families: and the same lists assert, that during their course no less than six Bishops and their families, six Deans and their families, seven Archdeacons and their families, and at least fifty other Clergymen and their families were amongst the foolish votaries of riot and dissipation, who, forsaking home duties and their high callings, crowded to Kilkenny to waste their time, and squander their substance, and drink in the maddening draught from the cup of fashionable riot and ungodliness. Thank God, such scenes are not witnessed now: and however an individual might feel inclined to act if wholly free, the force of public opinion would now present an insurmountable barrier to any Clergyman who might be tempted to indulge in such things. But it was not so in years gone by; and when one sits down to estimate Mr. Roe's conduct

in the occurrence related above, he must endeavour to place himself in the position which he then occupied; and then ask himself, how, with a heart ardent in the service of God, longing for the salvation of sinners, and anxious for the spread of vital religion and holy conduct, he would have acted under similar circumstances.

As an instance of his watchful care over his flock, and of his deep and anxious solicitude lest the cares of this world and the lust of the flesh should choke the word where it was hoped that it had taken root, and thus render it unfruitful, we here introduce a letter written in 1812 to two sisters, who had been prevailed upon to accompany other giddy and pleasure-hunting people to the theatre.

To the Misses ——.

"Dublin, October 20th, 1812.

"My dear young Friends—My personal regards for you, and my relation to you as your Pastor, combine to urge on the performance of a duty which is, I can truly say, irksome to me, and may be found not less so to you: but when the eternal interest of immortal souls is at stake, every minor consideration sinks into insignificance. And I have now to regret that I did not long since address to you the language of exhortation. . . . . I have observed, with great pain of mind, for some time past, your want of that seriousness, that attention to the preached Gospel, that desire to hear, and speak of, in the domestic circle, the glorious things that concern the great salvation, which were once evident in you, and which the friends of truth, and of your souls, had observed with such pleasure, and such gratitude to God.

"A day or two before I left home information reached me that you intended to go to the theatre—that place of folly, where not only the dresses, decorations, company, conversation, music, attitudes of the performers, &c. &c. are calculated to banish from the mind every serious, every chaste, every correct, I will not say religious thought, but where the glorious truth of God has been reviled—where solemn demeanour, which becomes those who have their treasure in heaven, has been mimicked—and where the humble followers of Jesus (including your own Mother) have been held up as objects only fit for the raillery of the infidel or the debauchee.

"Into this place you have gone with your eyes open. Warned of the consequences and the danger of so doing, you have afforded an awful and decided preference of transitory, carnal pleasures, to the joy and peace which belong to the children of God. You have done that which you must have known was contrary to a fond parent's wish, and I will add, to the wish of every friend who *really deserves the name*. For think not that those who flatter the natural vanity of the mind—who are delighted when they see you dressed like the world, and living like the world—who would run any length in order to obtain companions in sin and folly—think not that they are your *friends*. No; they have no wish beyond their own personal gratification; and if you were sick or afflicted, you would find a termination to their friendship, and that they would turn at once to others, and share with them the same insincerity of human friendship.

"A course of sin is in general required to stifle conscience, and render the heart of man deaf to its cry. I therefore indulge the hope that you may have heard the

voice of that monitor; and that the truths you have so often heard, and with which you are so well acquainted, may have flashed conviction upon your minds—and that you are now truly penitent for having listened to temptation's siren song, and joined the pleasures and practices of that world, the friendship of which is enmity against God. For God's sake, and for your own soul's sake, take up your Bibles, once more lay them before the throne of mercy, and on your bended knees implore the God of all grace that He may lead you to the fountain opened in Jesus—that from Him you may receive 'redemption'—'the forgiveness of all your sins.' Invitations are still held out to you; for though you have acted wrong, not through ignorance, or for the want of means of instruction, but knowingly, still 'there is mercy with the Lord that he may be feared'—'there is joy in heaven over one sinner that repenteth;' and I trust and pray that you may, ere long, know, to the comfort of your souls, that Jesus is a Saviour from the *love* of sin and the world here, as well as from hell and its miseries hereafter. Read John xvii., John's first Epistle, 1 Peter, ii. and iii.; and may you, through divine grace, 'mark, learn, and inwardly digest,' these portions of sacred Scripture.

"Accept this letter as a token of my sincerest regard, and believe me,

"Ever yours, in truth and faithfulness,

"PETER ROE."

"A word spoken in due season, how good is it." So it was found here. The ladies to whom the above was addressed received it as it deserved to be received. Their

first was also, we believe, their last visit to a theatre: and they still live to thank God, who, in ordering the bounds of their habitation, cast their lot in a place so highly favoured with an able and affectionate Pastor as the parish of St. Mary's, Kilkenny.

Theatrical amusements are in themselves so very captivating to the youthful mind, and have ever found so many defenders and exculpators, even amongst those who would have been expected rather to join in their condemnation, that we feel glad to have an opportunity of putting on record Mr. Roe's matured thoughts on the subject. The following letter, written long after the Private Theatre of Kilkenny had closed, will at once exhibit his decided hostility to those fashionable pursuits, and explain to our readers why it is that so little of Mr. Roe's opinions on this subject have been presented to him in these pages. The letter is given entire, although the opening part has no reference to our immediate subject. It will not, however, be without interest, as an evidence of that anxiety which ever influenced the writer to promote the glory of his God and the salvation of his fellow-men :—

"Kilkenny, Feb. 10th, 1832.

"My dear Miss P———My answer to your kind letter has been too long delayed; but if you knew how engaged I have been you would, I am sure, excuse me. The military force here is greatly increased, and it has brought a considerable increase of duty; for I am anxious to avail myself of the opportunity of bringing to the ears of many, who never heard it before, the blessed Gospel of the grace of God. You will be happy to hear that the divine blessing rests upon the word, and that many are inquiring the way

to Zion. It would, I think, rejoice you to see my Church on Sundays overflowing with most attentive officers and soldiers—dragoons, infantry, and artillery men. Perhaps it is for the purpose of leading sinners to a knowledge of himself, that the Lord has permitted this part of the country to become the scenes of such outrage.

"I, with you, deeply deplore the very melancholy scene which presents itself so near you; and I would pray that those who now take the warmest interest in it, may be given to see that nothing more deceives the heart, as well as the imagination, than theatrical representations. They do, indeed, completely unfit the mind for reflection, meditation, and prayer. They keep eternity out of view: they generate or encourage false principles, and teach men to call 'evil good, and good evil'—to put 'light for darkness, and darkness for light'—'bitter for sweet, and sweet for bitter.' The time that ought to be redeemed is wasted by them:—the talents which ought to be employed in the service and to the glory of God, are sacrificed at the shrine of folly, fashion, and impiety: and those who associate together, whether as the performers or the audience, instead of provoking each other to love and good works, are fellow-helpers in a work of darkness, of sin, and of eventual misery, if not rescued by Almighty grace.

"At any time, and under any circumstances, plays must be regarded, to say the least of them, as a proof of human levity, folly, and infatuation; and cannot at all consist with that soberness of mind which is so beautiful and distinguishing a trait of the Christian character. Many heathens regarded them as incentives to vice, and therefore discarded them. Can they be right under the Christian dispensation? We may well conceive how they

would have been regarded by our Lord and by his apostles —by the primitive Christians and by the Martyrs. Could the evangelization of sinners have proceeded, if those engaged in the glorious work had spent some of their time in theatrical pursuits? On the contrary, if there had been no other impediment, would not this have been sufficient to stop this blessed work? In the present circumstances of Ireland, it is truly surprising (did we not know the desperate wickedness of the heart) that there should be a revival of such proceedings. Dangers stand thick around; and no man can tell how soon the sword and the pestilence may go through our country. Is this a time to neglect the Scriptures, and prayer, and self-examination? And is any one so ignorant of his own heart, as not to know that these cannot be attended to, when all its affections are engaged about things that profit not? What altered views, and feelings, and convictions, would these votaries of pleasure have, if they were heavily visited by calamity of any kind? May God awaken them, and give them repentance to the acknowledging of his own truth! May God convince them that they are walking in the 'broad way' that leadeth to destruction. May he show them that the 'Saviour's yoke is easy, and his burden light,' while theirs is galling and oppressive, though they seem to feel it not.

"I regret I cannot lay my hand upon any thing I wrote at the time of the Kilkenny theatricals; but I never had much by me, except in the way of Scripture notes, and short comments upon them. I generally looked to the Lord at the time, after prayer and meditation, to open my mouth, that I might speak boldly as I ought to speak. It is, perhaps, impossible to convince *the world* of the evils of

plays; but it is easy to prove the *inconsistency* of professors! Upon no principle of sound reason or religion can they be defended; and the voice of every lover of truth ought to be lifted up against them. They present a bad school to the rising generation.

"I am rejoiced to hear of Mr. B.'s health; he is, I think, a man of God; I regretted that I saw so little of him; remember me kindly to Mr. P.; and believe me, my dear Miss P., to be

"Your affectionate friend,

"PETER ROE."

The scenes of riot and of dissipation, against which Mr. Roe raised his voice in solemn warning, continued, with some short intermission, to vex his spirit, and to delude many of his congregation till the year 1819; and then they ceased, as we hope and pray, for ever. And we doubt not, but that many of the leaders in those scenes who still survive, when they look back on broken fortunes, and ruined prospects, and blighted hopes, are forced to acknowledge that it had been well for them had the Private Theatre never been opened; or, at least, if they had attended to the friendly voice which warned them against its delusive and destructive amusements. We are well aware that Charity's holy name was forced into the cause; and we can well remember the motto which surmounted the stage, and which seemed to sanction alike the actors and the audience in their amusements, by the assertion—"Whilst we smile we soothe affliction." We also know that large sums of money were annually contributed by the theatre to the various local charities. But with all these statements of its good deeds, we believe the mass of wickedness which accompanied, and the mass

of misery which has followed the Private Theatre of Kilkenny, would more than counterbalance its alms, were they ten thousand times greater than they were. It is stated that, in the space of six years, a sum exceeding one thousand six hundred and seventy-eight pounds was given to charities from the theatre; but alas! how much was given to folly, to dissipation, to sin? And even supposing that the means by which this money was raised were unobjectionable, was the good done at all commensurate with the means employed, and the expenses incurred.

But, dismissing this subject, let us just turn for a moment to Mr. Roe; and as we have been speaking for a time of charities, let us see what success may follow exertions made in such a cause when conducted in a legitimate and scriptural manner. Mr. Roe, from the very commencement of his course, was earnest and unwearied in his exertions to serve his needy brethren in temporal matters; and if space permitted, we could, from the very beginning, have traced him actively employed, at one time singly, and at another in conjunction with other benevolent persons, in devising and carrying out plans for the temporal relief and benefit of the poor and needy. Very early in his ministry, (1803,) while Mr. Pidgeon was minister of St. Mary's, a house was taken for the reception of poor widows and others in distressed circumstances. In the course of a few years another house was added; and as the demands for relief increased, a third was at last added. This Charity was supported by an annual Sermon, and by private contributions, and for many years afforded great relief to the poor and wretched who became inmates of the houses. About the year 1820, Mr. Roe determined if possible, to enlarge this establishment; and accordingly,

having formed his plans, he set to work in good earnest, and by his own single exertions, raised a sufficient sum of money to enable him to build a large and comfortable house affording accommodation for forty-eight deserving females. We can also point to the Church of England Society-house, lately erected at an expense of nearly one thousand pounds, for the use of the Religious and Benevolent Societies in connexion with the Church, as another instance of the unwearied exertions and activity of our departed friend. The sums required for the erection of these buildings were principally collected by Mr. Roe, as the idea of raising them first arose in his mind. Here we find charity pursued in a proper manner, and charitable objects carried out by proper means.

But besides these, we might refer to other instances of Mr. Roe's great success in this cause. We have already seen that at an early period he became a very favourite preacher of Charity Sermons in the Metropolis. In the course of years others arose, and in such numbers that an individual ceased to be as much noticed as in the former days of scarcity; but still, even to the end, Mr. Roe continued to be a favourite with Dublin audiences, and was therefore much sought after by the conductors and managers of Dublin Charities to plead their causes. His first effort of this kind, as appears from his Preaching Book, was for the Royal Hospital School: the last was in the year 1837, and was preached in St. Andrew's Church, for the Meath Hospital.

Besides these, there were few of the leading Charities, connected with the Church, in Dublin, of which he was not at one time or other engaged as the advocate; and, as it appears, with no small success: forasmuch as the col-

lections made at Charity Sermons preached by him in Dublin alone, amounted to over *seven thousand three hundred pounds*. It would be impossible to ascertain with correctness the amount collected by him in other places where he stood forth as the advocate of Christian benevolence and philanthropy; but supposing it to have been equal to that collected in Dublin, it shows what may be done in the way of charity by the exertions of even one individual who pursues his object in a legitimate and unobjectionable manner.

Having made allusion to his preaching, it may perhaps be desirable that we should here introduce a specimen or two of his sermons, to the reader. And this we shall do, taking our extracts from sermons printed by Mr. Roe himself many years ago. At the same time, we would freely state it as our own opinion, and one in which we know that many more competent judges agree, that Mr. Roe's sermons were better heard than read. There was a something in the man—a deep solemnity of manner—an earnestness and an affection combined with a most apostolic, and latterly a venerable aspect, which won and secured attention. The most thoughtless and profane were awed into attention by the very tones of his voice; and the solemnity, the earnestness of his manner, as he reproved, rebuked, or exhorted, sobered the minds of even the most careless of his hearers. As a preacher, Mr. Roe was one who forced attention even from the habitually careless; and who easily won it from those who loved the holy truths which he preached. These constraining powers are of course wanted to the mere reader of his sermons; but even without their fascinating influence, we doubt not that he will discern both in the matter and in the mode of

expression, sufficient to satisfy him of the propriety of introducing them to his notice.

We commence our extracts with some passages from a Sermon preached at Harrogate, July the 30th, 1815, in behalf of the sufferers by the battle of Waterloo. The preacher advocated the same cause at the neighbouring church of Knaresborough, and the two collections amounted to one hundred and eighty-six pounds.

ISAIAH LII. 10.

"The Lord hath made bare his holy arm in the eyes of all nations: and all the ends of the earth shall see the salvation of our God."

"The dealings of Jehovah towards man bear such striking marks of wisdom, justice, and mercy, that they are calculated to awaken the thoughtless, to sound an alarm in the ear of the secure, and to constrain persons of every description and character to cry out—'Verily, there is a reward for the righteous—doubtless, there is a God that judgeth the earth.'

"But this effect is far indeed from being produced; and the history of the world presents a sad record of man's ingratitude, rebellion, and unbelief. Second causes are observed with constancy and attention; they are looked forward to with torturing anticipation, and are exalted above measure; but the great *First Cause* is unheeded and forgotten. His gifts are received without thankfulness—his judgments are witnessed without teaching the inhabitants of the world righteousness—and his long suffering, instead of leading men to repentance, seems to increase the hardness and impenitence of their hearts; prosperity puffs them up, fills them with a fond conceit of their superior merit and excellence, and attaches them inordinately to a

world which possesses no durable blessing, and is itself hastening to decay. Adversity sinks the spirit notwithstanding the props which have been placed under it by practical atheism or downright infidelity—increases the natural discontent of the mind—causes the dispensations of God to be viewed through a dark and prejudiced medium, and in many instances leads the unhappy sufferer to rid himself of the miseries of one world, which are only temporal, by rushing into another where a fire is kindled to consume the ungodly, and where both hope and happiness are for ever extinguished. Why is this? The wisdom of man has often laboured to answer the question, but his reason has been baffled and his philosophy confounded; and though he has been from generation to generation endeavouring to account for the existence of evils which he cannot but feel, and to seek for a happiness he cannot but desire, he is at this present moment not one whit nearer the object of his desire than Adam was, when, in the deplorable ignorance of his hardened heart, he attempted to hide himself from the presence of the Lord God in the garden. The Scriptures solve the mystery; in them the ways of the Lord are vindicated—a divine glory surrounds all his works as they are there recorded, and whilst the ungodly reject their evidence and deny their obligation, the righteous are enabled to say with believing hearts—'Thy way, O God, is holy! Who is so great a god as our God?' . . . .

"It is impossible that God could give a revelation of his will to his creatures, and that it should remain a matter of little importance whether it be received or rejected. To act in opposition to the decree of a King is rebellion on the part of the subject; to dispute the command of a master or parent is disobedience on the part of a servant or child; and surely to reject the Scriptures without examination—

to read them with a mind disposed to cavil at their plainest declarations, and to set up the *sound* of one passage against that of another, in the hope that the whole may be invalidated, is an offence against the sovereign Lord of heaven and earth, and calculated to bring down his displeasure in an extreme degree upon the soul. I would therefore urge you, my brethren, in the most solemn manner, to search the Scriptures, which 'are able to make you wise unto salvation, through faith, which is in the Lord Jesus Christ.' This is a rational, a profitable, a delightful study: the more steadily it is pursued, with an humble reliance upon the divine blessing, and with prayer to '*the Father of lights*' for his teaching, the more will man's wisdom appear to be foolishness, and the greater will be the desire to 'count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.'"

Having shown what is the primary meaning of the text, the preacher then proceeds:—

"But our text refers to other and more important events—events which it is impossible to contemplate, in the genuine spirit of faith, without being filled with wonder, love, and praise. May a blessing from the Most High rest upon us, whilst I endeavour to show

"1st.—In what respect, and to whom, the Lord has made bare his holy arm.

"2nd.—The meaning of the promise—'all the ends of the earth shall see the salvation of our God.'

"3rd.—The means by which it is likely this prophecy will be accomplished.

"I shall then conclude with a few observations calculated to show the necessity of extending relief to the sufferers by the late successful, but tremendous battle.

"The Lord has made bare his holy arm in the eyes of

all the nations in upholding his people, and perpetuating his truth amongst them. The Scriptures bear ample testimony to this fact; and in the eleventh chapter of St. Paul's epistle to the Hebrews we have a bright constellation of characters, who through faith *sought righteousness—sought a city that hath foundations*, and have long since entered into rest.

"From their time to ours there has always been a seed to serve the Lord, which has been as salt upon the earth to preserve it from universal putrefaction; and as lights in the world to shine before the eyes of the thoughtless and impenitent as so many standing monuments of the power of Divine grace.

"It is difficult to draw the line of distinction which really exists between the righteous and the ungodly, without incurring the charge of uncharitableness and moroseness. Those who attend public worship are generally at ease and satisfied with themselves; they think they know enough; and it too often happens that they '*despise wisdom and instruction.*'—Prov. i. 7. We are not, therefore, to be surprised if they are alarmed at, and reject truths which they have never considered. 'Necessity is however laid upon us, and woe unto us if we preach not the Gospel.' If those who are called the Ministers of Christ are insensible to the awful responsibility of their office; and if, through the fear of man or ignorance of the Gospel, they shun to declare 'the whole counsel of God,' they will not only 'die in their iniquity,' but 'the blood of a lost people will be required at their hands.'

"Our duty is plainly marked out by the Scriptures; and if you will take the trouble to read the Ordination Service as appointed in the Church of England, you will at

once perceive that we are bound to 'reprove, rebuke, exhort, with all long-suffering and doctrine;' that if we declare unwelcome truths, those truths are in the Bible; and that if we show an earnestness in pressing them upon our hearers, it is because we know their importance, and that there is no way to happiness or heaven but through the belief of them.

"Suffer then, brethren, the word of exhortation. The true disciples of our Saviour, although by nature the same as all others—lovers of sin—followers of that evil spirit which works in their hearts, and of the course of this present evil world—yet when brought by the mighty influence of God's grace out of darkness into the marvellous light of the Gospel, study to show forth his praise. They possess a spiritual mind, which is life and peace, and this new mind exhibits daily proofs of its existence, *for the tree being made good, the fruit will be good also.* God, who was regarded before with a kind of unpleasant dread or apprehension, is now contemplated with delight, because he is approached and viewed through a Mediator: his love appears transcendantly great; and his justice—fully satisfied by the one perfect sacrifice made by that Mediator upon the cross—is robbed of all its terrors, and is engaged to secure eternal life to all those 'whose iniquity is pardoned and whose sin is covered.' It is now found that God is a Spirit, infinitely holy, and opposed to every thing that is evil; that the service he requires is in the fullest sense a spiritual one; that the mere sacrifice of the lips is an abomination to him; and that he seeketh those to worship him who will 'worship him in spirit and in truth.'

"The servants of the Most High rejoice also in Christ Jesus, because through faith in his name they have found

mercy. They are filled with delight at the contemplation of the unsearchable riches of his grace, and are convinced that to it they are indebted for all the spiritual blessings which they possess. Whether they survey the chain of Providence by which they were led to read or hear the Gospel—the mighty power that was displayed in opening their hearts to receive it—the free pardon they have received for all past offences, however great or numerous—the complete justification of their persons through the righteousness of a Saviour put to their account—the influence of the Holy Spirit in renewing their wills, in communicating true wisdom—in enabling them to hate sin and to forsake every evil way—in strengthening them to run with patience the race that is set before them—and to rely with unshaken confidence upon those promises which are *all yea and amen in Christ Jesus*, they cannot but exclaim—'Not unto us, O Lord, not unto us, but unto thy name give the praise:' or with the holy Apostle, 'by the grace of God, I am what I am.' They have no longer any confidence in the flesh: for they are convinced that there is no spiritual health in them; that the requirements of the law are infinite; and that so far from being able to work out a meritorious, or even acceptable obedience to it, they daily come short, and are in the strictest sense of the expression, 'unprofitable servants.' The things that were once gain to them, because they presented a ground of hope to their unenlightened minds, are now counted loss for Christ; and while the rich man glories in his riches, the strong man in his strength, and the wise man in his wisdom, they glory in the Lord, for he is to them every thing that their souls can desire. His words are sweet; his ways are pleasant; his presence is cheering; his

promises are consolatory; his heavenly kingdom is to be the place of their abode; and the light of his countenance will be lifted up on them for evermore." . . . . . .

"2nd.—Let us now consider the meaning of the promise —'All the ends of the earth shall see the salvation of our God.'

"Salvation means deliverance. The salvation set forth in the Gospel is a very peculiar one, whether we regard its origin, its objects, or its effects. It is of God; it is the offspring of his love, and has been conveyed to earth by his beloved Son; it could not be purchased by a creature however valuable the offerings he might be inclined to present: the blessing is so inconceivably great that no one but Jehovah could bestow it. '*Salvation is of the Lord*,' and he who brought it is no less than '*God our Saviour*.'

"The objects of this salvation are *sinners of mankind;* 'for verily he took not on him the nature of angels; but he took on him the seed of Abraham'—Heb. ii. 16; and 'it is a truth worthy of all acceptation, that Christ Jesus came into the world to save sinners.'—1st Tim. i. 15.

"The state of sinners is deplorable; their ways and doings are corrupted; their heart is enmity against God, and while their feet run to evil, to do good they have no knowledge. They have lost the image of God; they have lost the true knowledge of him, whom to know is life indeed; they seek not happiness in his delightful service, but are led continually by some deceitful meteor which is soon extinguished, and in the end leaves no ray of light behind. They live in this world as if it were their own, forgetful that it affords no rest, except to the body when deserted by the immortal soul; and even then only for a few years,

for at the sound of the Archangel's voice, the grave, that great despoiler of human pomp and glory, will give up her dead. To sinners thus lost, thus blinded, thus deceived, and wholly destitute of merit and righteousness, is the word of this salvation sent. By the belief of that word they are blessed in being turned from their iniquities; in receiving the spirit of adoption; in being delivered from the love of every evil way, and in having spiritual strength and comfort communicated to them according to their need.

"3d.—We are now led to consider the means by which it is likely this prophecy will be accomplished.

"The convulsions of nations, and the transfer of the kingly power from one to another, have often been overruled by the Almighty for the accomplishment of his purposes of love and mercy. War, while in itself a curse of no common magnitude, and an awful proof of the existence and dreadful nature of sin, has often been made instrumental in uprooting prejudices which had long existed, and by which the human mind had been kept in bondage. Again, it has led to the establishment of connexions and treaties which have produced important and permanent benefits. I shall not, however, detain you by dwelling upon the many instances in which the Lord has made the wrath of man to praise him, but pass on to the sure means by which the salvation of the Son of God will, in due time, reach the ends of the earth."

. . . . . .

Here it is necessary to omit part of the sermon, as our limits will not permit more lengthened extracts; and at once to commence with that part which more particularly refers to the subject for which it was preached.

"This day there is a loud call upon your humanity, and I trust it will be answered by that sympathetic feeling which glows in so many hearts at the present moment. A battle has been fought, decisive in its nature and most important in its results. A numerous, well-appointed, well-disciplined army, intrepid even to desperation, and led by a man who had once the Continent of Europe at his feet, and of whose transcendant military talents there can be no doubt, was not only vanquished, but in a few hours deprived of the power of resistance. The Capital of a great Empire, and of our greatest enemies, has fallen into the hands of conquerors—that Empire apparently subdued—the legitimate King replaced on his throne, and he who was the astonishment of the world, and the idol worshipped by the disaffected of all surrounding countries, and even of our own, now a prisoner in a British port. Such have been the consequences of the single battle of Waterloo!

"This, however, is the bright side of the question. While we live to enjoy the happy fruits of the victory, thousands who ardently engaged in that battle are now in eternity; and thousands more are at this moment writhing in agony, or overpowered by debility and sickness, the consequences of the fatigues they have undergone, of the privations they have sustained, and of the wounds that have been inflicted upon them.

"The relatives of the dead, the dying, the mutilated, and the diseased, cannot partake of the general joy, but are obliged to bear in sad silence, or agonizing grief, the mournful cypress, whilst we are permitted to wave with new delight the victorious palm.

"The dead are beyond the reach of our compassion.

The bones of our dear departed countrymen are deposited in a foreign soil, where they will remain till the trump of God shall call them from their kindred dust at the last day! But surely we may be permitted to indulge the hope that many who fell at Waterloo were translated to heaven to join the army of the great Captain of their salvation, and for ever to celebrate a victory, not of a temporal nature, but one over the world, the devil, and the flesh! Yes, it is a consolatory thought, that true religion has of late years made a rapid progress both in the army and in the navy; and that multitudes have been brought to a knowledge of Jesus Christ, as 'the way, the truth, and the life;' and have afforded the most satisfactory evidence, that 'the grace of God, which bringeth salvation, taught them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.'

"Our past deliverances—our present blessings—our future prospects—the uncertainty of life—the certainty of death—gratitude for the exertions of those who have fallen—commiseration for those who have survived the sanguinary conflict, and for those who are weeping over their sufferings—all constitute a claim of no ordinary magnitude upon your benevolence this day.

"To the females here present I would say—imitate the conduct of the women of Brussels, who prepared lint, bandages, and beds for the wounded, submitted to great privations, and laboured night and day to soothe the sorrows of those who were suffering under one of the many dreadful consequences of sin. You have much in your power: your money—your influence, which you ought to exert upon this occasion; and surely it is not unreasonable

to expect, that those who lay claim to the feelings of wives, mothers, daughters, and sisters, should prove that they possess them, by giving liberally and cheerfully to the collection this day.

"You all profess to be Christians. Oh that you had the Spirit of Christ in your hearts! and then, if you had 'much, you would give plenteously; if little, you would gladly give of that little.' . . . . . .

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

The other Sermon, from which we are about to present some extracts to our readers, was preached upon the occasion of the death of a highly respectable and much-respected parishioner; and was afterwards printed at the desire of the congregation. We are aware that sermons are not in general a very popular sort of reading, and therefore it is not our intention to give many of Mr. Roe's. Some we deem requisite. He was a preacher whose addresses were very peculiarly and very highly blessed of the Lord; and we therefore conclude that his sermons will be read with some degree of interest. And we also present them, in order to lay before our readers another evidence that it is not by highly-finished oratory, or elaborate disquisition, or profound reasoning, but by plain, and honest, and faithful, and straightforward declarations of divine truth, that God is most honoured, and souls most benefitted.

MATTHEW XXIV. 44.

"Therefore be ye also ready."

"The Lord Jesus Christ, in the chapter from which these words were taken, speaks of two awful and important events—the destruction of Jerusalem by the Romans, and the destruction of the World at the last day. Both are represented as involving multitudes in ruin; and occasion is taken to warn those who appeared to have embraced the truth to live a life of watchfulness and prayer, and to be ready for the coming of the Son of Man. One of these events has taken place—the page of history records it—and the dispersion of the Jews confirms the faithfulness of the narrative. The displeasure of Jehovah against hard-heartedness, hypocrisy, and obstinate infidelity was marked, in a decided and striking manner, by the capture of a city which was supposed to be the especial object of his care—by the death or dispersion of a people to whom he had manifested himself for successive generations in *signs, and wonders, and mighty deeds*, and by the removal of whatever was likely to keep alive the recollection of their former glory. The other event waits for its consummation; and although the period of it seems to the eye of sense very far distant indeed, yet the eye of faith beholds it; and the believing soul anticipates the glory which shall be revealed, when he who is *ordained of God to be the judge of quick and dead*, will bring before his bar the successive generations of the sons of men. The destruction of Jerusalem was only a temporal judgment; one of those heavy and predicted punishments which the Lord said would be brought upon those who *knew not the day of their visitation*; but the destruction of the world at the last day concerns all who ever possessed an habitation on it, and

ought to prove to all the necessity of having a place secured in the mansions of bliss—'a building of God—an house not made with hands, eternal in the heavens.'—2 Cor. v. 1.

"As in the hour of death all worldly enjoyments cease, so in the last day conscience will torment the ungodly with the recollections of blessings now gone for ever, and with the dreadful forebodings of misery without measure and without end. As all must stand, without the exception of an individual, before the judgment seat of God, it behoves all to examine into the ground of their hope—to attend to the faithful testimony of God's word—and to behold the 'Lamb of God,' that their sins may be washed away in His blood, so that in the day of the Lord's fierce anger they may be safe under the covert of his righteousness. The disappointments of life; the sicknesses and pains to which flesh is heir; the death of others, which we daily witness or hear of, and the dissolution of our own feeble frame—all combine to urge upon our consideration the momentous precept contained in the text—'therefore be ye also ready.'

"Since we assembled here on the last Sabbath, one has been taken out of the midst of us by that God who 'killeth and maketh alive; who bringeth down to the grave, and bringeth up.'—1 Sam. ii. 6. His call was sudden and unexpected; he was removed in the twinkling of an eye. It is impossible to parry the stroke of death, or to disengage the feeble frame of man from the firm grasp of his icy hand. When that messenger of the Almighty receives his commission, he will certainly execute it; and in the hour when his sharp arrow is darted from the bow, vain is all human aid—fruitless are all the attempts to detain, even for a moment, in its frail habitation, the immortal spirit which dwells within. . . . . The

sudden removal of our departed brother has arrested the attention of all who heard of it; and truly happy shall I be if the present feeble attempt to improve so solemn an occurrence should be made a blessing to you. I am encouraged to hope that this may be the case, from the persuasion that God often chooses 'the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise.' May the light of his Holy Spirit be afforded to us all whilst I endeavour, humbly relying on his aid, to show—

"1st.—What may be learned from the command—'Be ye also ready?'

"2nd.—Wherein this readiness is to consist.

"3rd.—In what respects an attention to it was exemplified by our lately departed friend?

"And lastly, improve the whole for the instruction of those who are still walking according to the course of this present evil world, as also for the encouragement of all who are found in the ways of godliness, and giving diligence to make their calling and election sure.

"First—What may be learned from the command—'Be ye also ready?'

"Be ready to meet Death; the King of terrors. This guest, so unwelcome to every man *who lives at rest in his possessions*, gives no certain notice of his approach; nor can we be aware whether he will come in the first, second, or third watch. He appears as a thief in the night; and when poor thoughtless mortals are saying—'Peace and safety, then sudden destruction cometh upon them.' The righteous have no more intimation of his approach than the ungodly; and the admonition of the Saviour is suited to every class and condition—'What I say unto you, I

say unto all—watch.' And against whom should we watch if not against this great destroyer who spares neither sex nor age; who with equal ease, pulls down the strong frame of the young and the tottering enervated bodies of the old? His modes of assault, which never prove unsuccessful, are as various as the objects of them. Sometimes, by a 'pestilence that walketh in darkness,' he devastates whole towns and countries; at others he follows the glittering sword, and shows his power by the fall of thousands on the ensanguined plain. Sometimes, in a season of dearth, he receives into his embrace thousands whose strength has been wasted, whose spirits have been exhausted, and whose health has been destroyed by penury: at others, still riding upon his 'pale horse,' (Rev. vi. 8,) he attacks individuals or families, either by lingering illness or by sudden dissolution. This last enemy never sleeps—is never idle; even while I am now addressing you many of our fellow-creatures are struggling with him, but in vain.

"There is a calculation made, and I believe it to be just, that a human being dies every moment. What a change then has taken place in the universe since this morning's sun appeared! How many who rose from their beds in health and vigour are gone into the eternal world! How many genuine tears of sorrow have been shed! How many heart-rending sighs have been heaved since the commencement of this solemn service! But why should I dwell upon so mournful a theme? Is it that I may endeavour to excite a sympathetic feeling in you, and work upon your passions by the bare recital of a tale of woe? No, my beloved brethren, it is for the purpose of directing your minds to the consideration of

the cause of all these [illegible]
upon death; it is for the [illegible]
they are all the fruit of [illegible]
into the world, health, [illegible]
and spiritual-mindedness [illegible]
when he yielded to the [illegible]
the instrumentality of [illegible]
did the fine gold become [illegible]
immortality; [illegible]
that day rested upon [illegible]
united power could [illegible]
have sunk them [illegible]
of his unbounded [illegible]
immortality through [illegible]
and which, bless[illegible]
it be believed and [illegible]
this evening! May [illegible]
salvation of every one
frequently of [illegible]
calculated to [illegible]
mind of those who [illegible]
has given of the [illegible]
"[illegible]
"[illegible]
[illegible]
[illegible]

he has lost the image, and forfeited the favour of his Maker, both may be regained by believing with the heart unto righteousness upon the Lord Jesus Christ. Here, then, we behold the blessings we need, and the channel through which they are conveyed. The blessings are, pardon, justification, holiness, and eternal life, secured by 'a covenant well ordered and sure,' (2 Sam. xxiii. 5,) to the heirs of salvation; to those that know that their Redeemer lives—lives to bless them by *making them partakers of his Divine nature*—by separating them from their unholy ways and unrighteous thoughts, and promising that they shall be with him for ever. Had not God looked in mercy on fallen man, how great, how inevitable must be his ruin! And had he offered the blessings now promised in the Gospel, as the reward of his turning unto the Lord from whom he had departed, whose favour he had undervalued, and whose authority he had spurned, what individual of the whole race would ever have found a ray of hope illuminating his soul? Not one. We must look to a higher source than man's wisdom, power, or merit, in order to account for the invaluable blessings which have been conferred on guilty sinners; even to that God who showed his love by giving his Son to die for the ungodly, and who thus states the rich provision made for the recovery of fallen man: 'This is the covenant that I will make with them, after those days, saith the Lord; I will put my laws into their hearts, and in their minds I will write them; and their sins and their iniquities I will remember no more.'—Heb. x. 16, 17. A readiness to depart is one of the blessed fruits of believing the Gospel; and we may learn from what is written in the Scriptures, and experienced by those, 'who through faith wrought

righteousness,' that it often requires a greater degree of grace to reconcile the mind to a longer stay here than to a departure into the eternal world where the Saviour has prepared a place for all his humble followers. The declaration of the apostle—'To me to live is Christ, but to die is gain,' (Phil. i. 21,) is by no means a singular one: all who have been partakers of the same 'precious faith' which gave him such rejoicing in the season of trial and affliction, have joined their testimony with his; and many who are poor, and afflicted, and forgotten, are 'rich in faith,' are heirs of the promises, and, satisfied with the portion provided in the Gospel, can say with holy submission and real contentedness—'thy will be done.'

"If, then, you would be ready to depart, 'put on the Lord Jesus Christ;' be clothed with the impenetrable armour of his salvation, and look unto him from first to last as your only hope—as your only deliverer from the wrath to come. 'The gift of God is eternal life, through Jesus Christ our Lord.'—Rom. vi. 23.

"Thirdly.—Since my first connection with you, what inroads have been made upon this congregation by death! The retrospect, although calculated in some respects to excite gloomy reflections, is on the whole such as ought to draw forth from our hearts a song of gratitude and praise; because we have every reason to believe that many have departed this life in the faith and fear of the Lord. They loved the truth; they showed by a life of prayer, watchfulness, and self-denial, that they believed it; and I can declare to the praise of God's grace, that some of the happiest hours of my life were spent in the sick rooms and by the dying beds of those who were dear to me as forming part of my flock, over which, notwithstanding all my

unworthiness, I am still permitted to act as the shepherd; dear to me as friends or acquaintances; but dearer still as brethren in Christ, and as equal debtors to the grace of God for a knowledge of that righteousness which can alone justify the ungodly. I have seen in this City very many proofs of the fact, that the sting of death can be removed; that the world can be completely triumphed over; and that the soul which is washed, and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God, can by faith in his atoning blood enjoy the happiness which arises from the assured hope of dwelling in the mansions of bliss for ever. I am persuaded many of you sympathise with me in this feeling; and I trust we shall never be persuaded to forego the pleasure it yields for the fleeting gratification which the world affords. No, no; let us live nearer to the fountain of life and light, that we may be daily quickened, encouraged, and strengthened.

"I am now led to speak a word concerning him who sat opposite to me in the gallery on last Sabbath evening, but who is now, I trust, tuning his harp above, amidst the countless multitude which surrounds the throne of God and of the Lamb.

"He was always an upright man in the estimation of the world; but it was within the period of sixteen years he discovered that he had 'robbed God' (Mal. iii. 8), by devoting to the world both soul and body, which ought to have been dedicated wholly to him; that he had forgotten eternity; that he had despised the Saviour, and neglected his salvation. This discovery, made to his mind by the Holy Spirit through the medium of the Scriptures, humbled him to the dust, and from that day, to the day of his death, he felt that he was a sinner; that in him dwelt no

good thing; that he had erred and strayed like a lost sheep; and that, only for the grace of God which brought salvation to him, he must have perished. He delighted in prayer; he loved those who loved the Lord; he was a steady friend to different benevolent Institutions; he was a loyal subject; he was an honest man.

"His last days were his best and happiest days, and he was well qualified to maintain that 'wisdom's ways are ways of pleasantness, and that all her paths are peace.' Those who were immediately connected with him have no hesitation in stating that he was changed in his temper, his principles, and his life. His mind appeared for some time past to be much occupied about eternal things; and the text which I have chosen as the subject for this discourse was frequently repeated by him, and with very peculiar emphasis the night before he died—'Be ye also ready.'

"Here I would, in conclusion, address a word of admonition to those who have made light of the great truths which the Gospel reveals, and are yet living under the power of their sins.

"Be assured, it is a fearful thing to fall into the hands of the living God, and to stand before his judgment-seat without an advocate; and why should this be the case with you? Have you not heard the merciful invitations of the Gospel? Has not the Saviour been set before you as the only hope of guilty sinners? Oh, flee to him for refuge, before the storms of divine wrath overtake you. He is as full of compassion, love, and power, as he ever was; for he changes not. 'He is the same yesterday, to-day, and for ever.'

"Drawn by the cords of redeeming love, m[illegible]

unto him and be saved; may you rest upon his promises, and enjoy his consolations; may you partake of his Spirit; and may you yet shine as lights in the world, living a life of holiness, and avowing a belief in that truth which the pride of your hearts has hitherto induced you to make light of.

"To those who are blessed by being turned from their iniquities, who see and lament their past ingratitude towards God, and are now from the ground of their hearts enabled to render him thanks for the 'unspeakable gift' of his dear Son, I would say—Stand upon your watch-tower. 'Be ye also ready:' and when assaulted by your last enemy, may you contentedly resign every earthly thing, knowing that you have in heaven a better and more enduring substance.

"Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."

CHAPTER X.

LOSS OF FRIENDS, THE PENALTY OF ADVANCING YEARS—REV. WILLIAM POWER OF AFFANE—HIS DEATH—MR. ROE'S ADDRESS AT THE FUNERAL—TREATMENT OF CHILDREN—LETTERS TO HIS DAUGHTERS—ILLNESS OF HIS YOUNGEST DAUGHTER—HER CHARACTER, STATE OF MIND, AND DEATH—MR. ROE'S ADDRESS ON THIS SUBJECT TO THE SUNDAY SCHOOL SCHOLARS—LETTER TO HIS MOTHER—EXTRACTS FROM HIS JOURNAL—LETTER FROM THE LATE JAMES DIGGES LATOUCHE—PRESENTED BY THE CROWN TO RECTORY OF ODOGH—FIRST SERMON IN THAT PARISH—ORDERED TO LEAMINGTON—ADDRESS AT AN OFFICER'S FUNERAL—ELEVENTH ANNUAL ADDRESS TO PARISHIONERS OF ST. MARY'S.

It is one of the penalties attached to an extended life on earth, that as we proceed onward in our journey, and years are added to those long since gone by, our early friends are gradually called away, and we find ourselves deprived of the counsel or the pleasure derivable from those whom we had long known and much respected. This sad lesson is soon taught us, and will force itself upon the attention of even the most thoughtless; while to the serious and religious mind it will serve as an incentive to watchfulness and prayer; and will speak to him as a voice from heaven warning him to set his house in order, for that his own time draweth near. "A tolling bell," writes Mr. Roe, "has just sounded in my ear, and called me to renewed examination of my ways. Oh! that when death comes I may be found to have my lamp trimmed, and that his summons to be a welcome one." And in the same spirit we found many passages in his diary, occasioned by the sickness of

the deaths of those who had once been his own familiar friends, and with whom he had ofttimes taken sweet counsel.

Among the many friends whose removal from this world Mr. Roe had to deplore as a loss to himself and to the church militant here on earth, while he could not but believe and feel assured that to them it was great gain, was the Rev. William Power, Incumbent of Affane in the Diocese of Lismore—a man perhaps little known to the world, but highly esteemed and much beloved by the subject of our memoir. For some years a very intimate intercourse had been kept up between the families of these faithful ministers of the Gospel; and Mr. Roe and his family had passed a part of each summer at Mr. Power's residence at Affane. But their earthly intercourse was about to terminate, and early in January, 1825, we find Mr. Roe thus writing—"Received an unfavourable account of the health of my dear friend Mr. Power, but a truly pleasing one of the tranquillity of his mind. Grace has done great things for him. May the Lord comfort dear Mrs. Power under her great sufferings. The providence appears mysterious, but there is love in it, as well as wisdom." Mr. Roe's anticipations were but too well founded. His friend sunk beneath his illness; and it fell to Mr. Roe's lot to assist in committing his remains to the grave. On this occasion he addressed the people assembled at the funeral, as his constant practice was; and as the address which was published contains some account of a faithful man but little known, we insert it here.

AN ADDRESS,

Delivered in the Church of Affane, on Tuesday, January 25th, 1825, at the interment of the Rev. WILLIAM POWER, late Incumbent of that Parish, by the Rev. PETER ROE.

"My dear Friends—God, 'whose way is in the sea, whose path is in the great waters, and whose footsteps are not known,' has, in infinite wisdom, thought fit to remove your valuable and beloved Pastor: and knowing it to be the wish of his afflicted Widow, for whom I have long entertained a brotherly affection, I appear on the present occasion, to offer upon his death some considerations which may, by the Divine blessing, lead you to improve the mournful event. When God speaks, we are bound to hear; and whether his language be that of mercy or of judgment, we are alike called upon to pay it marked, prompt, and persevering attention. There is not only meaning, but instruction in every thing he says and does; and therefore we are called upon to seek a knowledge of his will, and a submission to his authority, both of which are indispensably necessary to our peace. The Holy Scriptures ought, at all times, to have the influence upon us which their divine inspiration and authority demand. But this is not the case. We are such blind creatures, that we cannot see afar off; we are occupied about the things which are near, be they ever so trifling, delusive, or transitory. Hence the day of prosperity is a dangerous day; a day in which we are apt to forget the 'Author and Giver of all good things'—a day in which pride exercises over us a powerful sway—a day in which we forget duty—a day in which we manifest impatience—a day in which the heart is unwatched and the life uncontrolled—a day in which the thoughts are so

removed from every thing that is solemn, and serious, and instructive, that it frequently becomes a season of declension to the servants of God, and too generally a season in which the impenitence of his enemies is awfully increased. If this representation be correct, then is the Lord merciful in afflicting; for in the day of adversity men are often led to consider. Then is it 'better to go to the house of mourning, than to go to the house of feasting;' then ought we, on the present occasion, to call upon the Almighty and say, 'So teach us to number our days, that we may apply our hearts unto wisdom.' Of all the changes to which man is subject, that which takes place in death is the greatest and most important; whether it be regarded as a departure from this world, or an entrance into an eternal one. 'O Death! how bitter is the remembrance of thee to a man that liveth at rest in his possessions!' To such a person Death comes in a terrific form; the very mention of his name harrows up the soul; his lightest footsteps diffuse terror through the accusing conscience; he banishes rest, and peace, and hope, and unrelentingly demands his prey. To parley with him is vain, to resist him impossible; he never yet missed his aim, and no shield ever yet blunted his dart: his work of destruction never ceases, and he respects not the names, the talents, the influence, the characters of men. He visits every habitation, from the stateliest palace to the lowliest cottage; and at the same moment, his destructive power is felt and witnessed in regions as distant from each other as the east is from the west. In short, he wages war against the human race, and in that war 'there is no discharge.' But is it in the sickness, and pain, and languor, and surprise, which are more or less connected with death; or is it in

the consciousness of losing every earthly possession, that the great misery of death consists? O no! 'the sting of death is sin'—unrepented, unpardoned sin. This it is which makes the departure grievous; this it is which fills the soul with fearful anticipations! this it is which defies the wisdom of man, when it would attempt to find out a cure for so tremendous a malady! But is there no hope—no way of escaping the destruction which awaits the impenitent and the unbelieving? Assuredly there is. A new and living way has been opened through the great atonement of the Lord Jesus Christ. By his obedience unto death he fulfilled in every jot and tittle God's 'holy, just, and good' law; he then entered the grave that he might triumphantly rise out of it, and be 'declared to be the Son of God with power,' that thus he might become the resurrection and the life of all who believe, and that whosoever liveth and believeth in him might never die. In him there is pardon for the guilty, and peace for the unhappy; in his righteousness the spiritually naked and destitute will find a garment which will effectually protect them from the furious blasts of the divine indignation; and in his Spirit they will find that Almighty Power which can renew, and purify, and comfort them. The sting of Death can only be removed by faith in Christ: but that is effectual, as you may find written and proved in the first chapter of St. Paul's Epistle to the Hebrews, as indeed throughout the whole of the Sacred Scriptures; 'neither is there salvation in any other.' Let this truth, the knowledge of which is so absolutely necessary for your happiness both here and hereafter, sink deep into your hearts.

"To this great truth, so unheeded by the generality of

mankind, it pleased God, in his abundant mercy, to direct the attention of our lamented friend some years ago, and from that time he became, as many of you can well testify, conscientious, zealous, useful, and spiritual. From that time he began to preach fearlessly and affectionately the Gospel of God his Saviour, and many flocked to this church upon the Sabbath day to hear the glad tidings of great joy announced by one who, in his own soul, fully believed and was abundantly comforted by them. Some of you, my beloved, were his constant hearers: you well remember his earnestness in calling upon you to behold the Lamb of God, that taketh away the sins of the world; you can testify how he laboured to exalt Jesus Christ, and to unfold the wonders of his redemption; at the same time tracing the windings of the human heart—laying open its great wickedness and deceitfulness—showing the spirituality of the law, the inability of man to fulfil it, and the desire of the penitent and renewed sinner to walk in strict conformity to its precepts—that thus good works might be brought forth, and God glorified. You are now called upon to recollect his repeated messages to you, delivered with all the love and warmth which should ever accompany the addresses of a Christian minister, for you will never hear him again. The eye that glistened with delight at beholding this church (erected under his immediate inspection) well attended, cannot now cast a single glance upon us or our solemn proceedings; the ear that heard with delight of the extension of the Messiah's kingdom, is for ever closed to all intelligence from earth; the tongue that so often, in this place, dwelt upon the unsearchable riches of Christ, and set him forth in all the matchless glory of his redeeming love, is now dumb; the

heart that felt, and was constantly devising plans for the alleviation of human misery, that glowed with gratitude whilst contemplating the labours of the Lord's servants both at home and abroad, that rejoiced at the increase of piety and activity in the Clergy of our Church, which had not within her pale a more disinterested or attached member—that heart has now ceased to beat! But does our lamented friend and brother cease to exist? No—he lives. 'Blessed are the dead which die in the Lord:' 'they rest from their labours;' and he, whose remains now lie before you, possessed the good hope through grace that lifts the soul above earth—that gives it wings by which it mounts to heaven. Testimony can be borne to this delightful fact by his weeping family, his afflicted friends, and his kind physicians. Here is a threefold testimony to the fact, that 'to him to die is gain.' Is it then too much to say that his 'eye sees the king of Sion in his beauty'—that his ear hears sounds seraphic—that his tongue joins with the redeemed in singing the song which none else can learn—'Worthy is the Lamb!' Behold what a contrast is here!

"Taking our stand upon the sure declarations of God's word, we can say, though his family grieve, he rejoices—though his family suffer great loss, he has received great gain—though his family are tried, he has safely escaped every sorrow, and has entered into rest. It was his anxious wish to have assembled his family around him like the aged patriarch, and give to each a word of suitable advice, and to all his blessing—but his strength failed. May the fervent prayer of the faithful not [illegible] be heard in behalf of one who was [illegible] that she may be comforted!—may the prayer of the [illegible] father descend in blessings upon the children!

prayer of the kind master and landlord be fully answered to his tenantry and servants!—and may his prayer for a faithful successor in this parish be heard and answered by the great Shepherd and Bishop of souls!

"One of the greatest blessings which can be bestowed upon a parish is an enlightened, holy, active Clergyman. Such an one you have had. But his race is run—his ministry is ended! The providence is dark and mysterious to us; but we must endeavour to improve it. How often and how sincerely did our departed brother call upon you from this place, to 'seek the Lord while he may be found, and to call upon him while he is near.' His death preaches to you and says the same words; and if his tongue could now speak, how loudly would he reiterate them. Judgment came upon Chorazin, Bethsaida, and Jerusalem, because they knew not the day of their visitation—because they repented not. The light which was then extinguished has not yet re-appeared—those places are sunk in the depths of infidelity, and their inhabitants, with few exceptions indeed, are utter strangers to that Saviour whose death and miracles constrained some heathens to exclaim—'truly this was the Son of God!'—and whose heavenly discourses drew forth from others the striking testimony, 'that never man spake like this man.' Take warning by the doom which appears from the holy Scriptures to have come upon the despisers and neglecters of the prophets of the Lord; and let those Scriptures become from henceforth your constant study: search them—'read, mark, learn, and inwardly digest them: they contain the words of eternal life—they are a sure guide to a happy mortality; and when you come to lie on the bed of sickness and death—when the springs of earthly comfort dry up, and when all the

help of man is found to be vain—then you will want the comfort which they alone can communicate. To those Scriptures our lamented friend turned every day with fresh delight; and when unable to read, he was employed in hearing and meditating upon them.

"His faith worked by love, and was thus proved to be genuine—it was known by its fruits. And whilst in his study might be seen a valuable collection of the most approved authors upon the subject of religion, which he consulted with judgment and constancy; in his office, where he conversed with the poor upon their necessities, may be seen 'the coats and garments which he provided while he was with them.' It is my earnest desire and prayer that you may follow him as he followed Christ. Whilst he lives in your memory never lose sight of this fact, that the knowledge of his God and Saviour, the resignation to the divine will, and the patience under suffering which he manifested were derived from the holy Scriptures, through the teaching of the Holy Ghost.

"In discharging the painful duty which has this morning devolved upon me, may I be allowed to mingle my feelings with yours, and to say that I have lost a friend and a brother—one who shared in the most fervent prayers and best wishes of my heart.

"Let us not lightly regard the solemn scene before us—let us not, when these mortal remains are committed to the silent tomb to join their kindred dust, forget that the same scythe of death which cut down our beloved brother may be sharpening for us. Let us prepare for suffering; let us be ready to depart, having our iniquities forgiven, and our sins covered, by him who is pre-eminently styled 'the Lord our righteousness.'"

prayer of the kind master and landlord be fully answered to his tenantry and servants!—and may his prayer for a faithful successor in this parish be heard and answered by the great Shepherd and Bishop of souls!

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of death; and he has brought her where you know he is, to the glorious kingdom of heaven. Remember, my dear children, that you both, and I, and your darling mamma, and all you know, must die. But if you depend upon Jesus Christ who invites little children to come to him, you will be as happy when you die as your aunt Margaret is, and that is happy enough; for she is with God, and in the midst of all good people and good children who have died since righteous Abel. God bless you both. Your mamma and I hope to see you soon. She sends her love to you.

"I am your affectionate papa,

"PETER ROE."

"September, 1821.

"My dearest Annie—This is your birth-day, and you ought to welcome it as a fresh and undeserved mercy from the Lord's hand, and pray that the return of it may be made a blessing to you. How many saw their birth-day last year, who are now in eternity! How many have seen their birth-day this year in the midst of pain, sickness, and poverty! How many are there, who, like you, have entered this morning upon their birth-day, without a father, without a mother, without a kind friend to pity, assist, or advise them! God has been very good to you, in giving and continuing to you blessings which are denied to others. You have parents who dearly love you. You have a sister greatly attached to you. You have relations and friends who are very fond of, and kind to you. You have health, strength, and understanding. You have the Word of God and are able to read it. You have heard from your earliest days of the way of salvation through the Lord Jesus Christ. These

are great blessings, for which you ought to be thankful; and I do trust that you are so, and that you think of them, and pray to God for his grace that you may improve them. He is the great and all-wise teacher, who by his Holy Spirit is able to lead you into the knowledge of all truth. May he write his will upon your heart and enable you to make the salvation of your soul the one grand object of your concern. May the love of Christ be shed abroad in your heart; and may you be enabled to join both now and for ever in singing 'Hosanna to the Son of David.'

"These few lines are a token of the love for you which dwells in the heart of your own

"PAPA."

It was the good pleasure of that God whom he served, and in whose cause he desired to engage the earliest affections of his children, to bless the instruction given to them, and to give their rejoicing parents the pleasing prospect of much future good. Doubtless, like others, Mr. Roe would gladly have seen those whom he so loved live to be actively and usefully engaged in the service of their God and Saviour. But He who does all things wisely had ordered that so it should not be with both. The younger daughter, never very strong, became more than usually delicate in the year 1821; and she was removed to her Father's bosom 25th February, 1825.* All through her illness great

* It has already been mentioned that Mr. Roe was much tried by the loss of children—many of them at a tender age; but a parent need not be told how painful it is to lose the youngest infant. His first child, a daughter, died while an infant, in September, 1807; and it was felt to be a great trial to lose a first child. Grace taught the parents then and afterwards what is meant by "sorrowful, yet always rejoicing."

peace had ruled in her soul, through the efficacy of the blessed Gospel of peace; and doubtless, when he looked back on her long and protracted sufferings, her afflicted father could say of her, as he had before said of his departed sister—"We are all glad here because she will feel no more pain: her sufferings are all over—for Jesus Christ was her Saviour."

Some interesting details respecting this dear child of Mr. Roe's having been kindly furnished us by her surviving sister, we introduce them here, in the full and confident assurance that they will be read with deep pleasure, and we hope with profit also.

"I do not remember precisely when my dear sister's illness commenced, but I believe it was about the close of the year 1821. It did not at any period, till within the last few months, assume a very alarming character; neither was it, until toward its close, one of much suffering. A cough, which appeared to be of a spasmodic nature, was the principal and most distressing symptom. At times this gave way, and great hopes were entertained that eventually it would cease altogether. Loss of appetite, however, accompanied it, and this after some time so much increased, that her strength and flesh began to fail, and for the last two months of her life she took hardly any nourishment—none of a solid description. She felt from the commencement of her illness a disinclination to walk, and this likewise gradually increased, so that latterly she never attempted a longer walk than from her bed-room to the drawing-room or parlour; and she was obliged constantly to lie upon the sofa. She was naturally of a retiring, contemplative disposition, though at the same time very cheerful and lively. She never talked much, and before strangers was particu-

larly silent; but she delighted to listen and observe; and it was afterwards manifested that the instruction she had received, whether casually or in stated teaching, had taken a strong hold upon her mind.

"It was a settled principle with my father and mother not to try to induce their children to *speak* on the subject of religion; but rather to impress upon them, that the right way to manifest a true interest in the doctrines and precepts they had learned was, to exhibit their influence on their dispositions and tempers. This teaching my sister profited by, through the blessing of God. Young as she was it was evident to all who observed her closely that her conduct was guided by the precepts of the word of God. I may mention a few particulars in proof of this:—

"1st.—She loved her Bible above every book. She was not content with reading a certain portion daily and thus becoming acquainted with every part of the sacred volume; she also took great delight in looking out for references in answer to questions given her by her kind Sunday School Teacher (for though unable to attend the Sunday School she still wished to continue to receive this part of the instruction); and for some time before her death she read a portion of Mr. Scott's Commentary every morning before breakfast.

"2ndly.—Notwithstanding her great debility she was never a moment idle. She devoted a good deal of time to working for the benefit of the Sunday School Society; and she endeavoured by every means in her power to do good. On the day before her death she read and worked as usual. I cannot omit to mention that perseverance formed a striking trait in her character.

"3rdly.—Her calmness of mind in the approach of death.

Three weeks before her death, while sitting with her alone, my dear father intimated to her that her life was in danger. She appeared agitated, but said nothing. On that evening she requested that she might be left alone for an hour: her wish was of course acceded to, and on our return to her she had quite regained her cheerful happy look, and never lost it again. After this I observed her arranging her work-box, &c. with peculiar care. She was always orderly, but now seemed more particular than ever. I did not know her danger and therefore never suspected the cause of her acting so; but when after her death I saw every thing so carefully arranged, I remembered her calm happy manner when she was thus occupied. When she had collected the last contribution she was ever to present to the Sunday School Society, the product of her own exertions, she gently put away the money, saying, 'There now, it is done,' with a tone of voice which indicated her full persuasion that she was about to cease her wonted occupations, and that for ever. She also, a few days before her death, gave to mamma, with a look full of meaning, the following lines to read:—

"HERE AM I."—Genesis xxii. 11.

"Happy saint, so often found
Firmly fixed on duty's ground,
Oh! how full thy short reply,
Faithful Abraham!—'Here am I.'

"Oh! to call such faith my own,
When the Lord his will makes known—
When he comes, my love to try,
Then to answer—'Here am I.'

"Whatsoe'er thou call'st me to,
Lord—to suffer or to do—
Still be this my one reply—
'Ready at thy call, am I.'

"If thy condescending grace
In thy vineyard, find a place
Humblest service to supply,
Glad I'll answer—'Here am I.'

"If through sorrow's gloomy maze
Jesus bids me seek his face,
Help me, strong in faith, to cry—
'Here, beside thy cross, am I.'

"Must this proud and lofty breast,
Lord, be humbled and depress'd?
Leave me not, until I cry—
Meek and lowly, 'Here am I.'

"Closer to Thee may I move,
Prize still more thy faithful love;
To thine arms for refuge fly;
Say, rejoicing, 'Here am I.'

"Soon shall time's most gloomy scene
Be, as though it had not been;
Stormy clouds may o'er me fly,
Safely sheltered: 'Here am I.'

"When the darkest clouds are gone—
When life's fairer tints are flown,
May I, 'neath my evening sky,
Welcome death with ecstacy,
Calmly whispering—'Here am I.'"

"4thly.—Her conduct as a child was obedient, affectionate, and confiding. As a sister I cannot venture to describe her excellence, because I feel that my estimate in this respect could hardly be considered free from partiality; but of this I am sure, that none ever sustained a greater loss in this relation than myself.

"One of the greatest trials to her during her illness

was being unable to attend the Sunday School. On one occasion she begged to be taken to the church to see the children coming out; her wish was complied with, but she was so much affected by the sight that she was not again allowed to witness it.

"At the commencement of the year 1825 her debility increased to an alarming degree, and it soon became evident to her medical attendant that she could not long survive. Toward the middle of February her decline became still more rapid. On the evening of the 24th of that month her weakness was extreme, and she was supported chiefly by small quantities of claret. She however fell into a sound and quiet sleep about ten o'clock, and did not awake till morning. Mamma, who was watching beside her, thought she would awake refreshed, but in this she was mistaken; for when she awoke, mamma instantly perceived that she was much weaker, and almost as instantaneously that her mind wandered a little. She called me immediately, (I was in the same room,) and went to tell my father. The moment he saw her he knew that she was dying. She spoke to us all cheerfully, and smiled, as she always did, when any of us approached her. Papa and mamma repeated to her texts of Scripture; and amongst others mamma repeated that text—'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory.' Wishing to comfort us she said—'Oh yes, mamma, it will be delightful when we are *all* there.'

"She had long felt a great interest in a favourite servant who had been ill for some time, and she had often tried to lead her to the Saviour. She remembered her now, and said

to papa—'Oh! I wish I could see Ally;* will you send for her? I want to speak to her; will it not be dreadful if she dies, and does not love the Lord Jesus?'

"Shortly after papa wished her to take some claret, but she refused, saying—'It confuses my head and prevents me from thinking.' He asked her—'What is it that you wish to think of, dear?' 'Of heaven, papa,' was her answer. These were, I believe, her last words; and in a few minutes after she fell asleep in Jesus while papa was praying beside her bed. This was my first affliction, and I thought it a great one; but now when I think of all the sorrow she has escaped, of her happy life and peaceful death, I can rejoice that she was so early taken to her Saviour's bosom.

"After her death we found copied into her pocket-book the following text and extract from Scott's Commentary: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me.'

* The servant here mentioned was well known to the writer, having been for a long time employed in his father's service. When she became an inmate of Mr. Roe's family, his daughter Margaret undertook to teach her to read; and was proceeding in her labour of love, when one day having remarked to the servant how pleasant it would be for her when she could read the Testament for herself, the woman replied that she would not read that book, as the priest would not allow her. The child then said—"Well, though you will not read about Jesus, you cannot refuse to hear me speak to you about him;" and accordingly she lost no opportunity of reading and repeating to her texts of Scripture. The woman listened, and some time before her young teacher died, she took ill; and then appeared the value of the child's instruction. Mr. Roe thus mentions her in his diary:—"March 13th.—Poor Ally died this day. She was a most ignorant creature, but I trust she died in Christ. Her last words were—'Divine Jesus, I trust in your blood—I trust in your merits, divine Jesus.'"

" 'Betwixt that part of the flock which is upon earth, and that which is gone to heaven, death lies like a deep valley, that must be passed in going from the one to the other. But this valley cannot hurt believers, and should not alarm them. It is indeed deep and dark, but fruitful. The good Shepherd will accompany his sheep through it by his gracious presence; his power will defend them from the assaults of their enemies; his pastoral staff, his word of promise, and spirit of grace will support them with inward strength; and thus he will render death safe and comfortable to them.'"

We can scarcely pass on from this most interesting obituary of a young disciple without dwelling for a time on some of the happy and blessed features it presents; for it recalls to our memory scenes of a like heavenly kind, which we have been privileged to witness when ministering to the spiritual wants of two beloved sisters, now at rest in Jesus. But we forbear; and thanking the Giver of all good things, and blessing His holy name for those who have departed this life in his faith and fear, we pass on to consider how the immediate subject of our pages was supported by his principles in this time of trouble. His pen has recorded what his heart felt, and happily the record has been preserved.

Immediately after the death of his beloved child, and while her mortal remains still remained beneath his roof, he addressed the following admonition to the young persons attending the Sunday School at St. Mary's:—

"My dear Children—I have often spoken to you upon the truths in which you are instructed every Sabbath, out of the Holy Scriptures; and God is my record that it has

been in the sincerity of my heart, and with the most earnest desire that you might remember your Creator in the days of your youth,—convinced that the sooner you begin to live under the influence of true religion, the sooner will you know what true happiness is; for 'Wisdom's ways are ways of pleasantness, and all her paths are peace.'

"I now address you from the chamber of death, with eternity full in view, and from a heartfelt conviction that the world is vain and deceitful, transitory in its nature and unsatisfying in its enjoyments. Is it then a matter of wonder that I should feel an increased anxiety about your spiritual welfare? Is it not rather my duty, contemplating as I now do the lifeless remains of a beloved child who was all that the fondest parent could desire, to give you another word of exhortation, and to endeavour, under the Divine blessing to make the season of my sorrows the season of your profit? My dear child has been taken away from the privileges which you have risen this day to partake of; but she once enjoyed similar ones, and greatly did she prize them. The Sabbath was to her a day of rest: she expected its arrival with delight; she spent it in meditation, prayer, and praise. The Bible was the book which she loved above all others; it was her constant study; and in the knowledge she received from it we have another proof (if we needed it) that whilst the things of God are 'hidden from the wise and prudent'—from those who are proud and self-righteous, 'they are revealed unto babes.' The Sunday School was to her a Sabbath recreation and greatly did she regret its loss when illness confined her to the house and separated her from her class. But the benefit she derived from the Sabbath, from the

Bible, and from the Sunday School, was not small nor fleeting. No ; it was substantial and durable : and she felt it to be so in that most trying hour of death when flesh and heart faint ; in that hour she had no trust but in the blood of the Redeemer, and she had no fear. Now, she does not want outward means ; but you do. She has left her sorrows and temptations behind her ; but you are either surrounded by, or may look forward to them. It is then your bounden duty to examine whether you are turning to good account the means vouchsafed to you—whether you are deriving benefit from God's blessings. You have this day another proof that the stroke of death is not warded off by youth ; and it is time for the youngest of you to know, that you may in an unexpected moment be called into eternity, and there learn, if you never did before, that God is holy and just—that while he gathers the wheat (the righteous) into his garner (heaven), he will burn up the chaff (the ungodly) with unquenchable fire. You have been taught the duty of keeping holy the Sabbath-day, and of devoting it to the purposes for which our Heavenly Father appointed it ; and you may have observed, that it is sanctified by those whose minds are really influenced by Divine truth, whilst it is disregarded and profaned by all who know not that truth. Great will be your condemnation, if you do not learn and begin to hallow it in your early days ; for ' to him that knoweth to do good and doeth it not, to him it is sin ; and there are few children now alive who have had more pains taken with them, or who have received more instruction than you. Do you then love and welcome the return of the Sabbath-day ? Do you upon that day abstain from the occupations which are lawful upon other days ? Do you

exhibit the solemnity of mind and of deportment which is so suitable to it? The Bible is put into your hands because it is God's book, and therefore the best book. The way of salvation, through the merits of the Lord Jesus Christ, is more plainly stated there, and can be more readily learned by the humble mind, made willing to be taught by the Holy Spirit, than from any other. In that book are profitable lessons for the young as well as for the old; lessons which both equally need—lessons which it is the interest of both to study closely. The evil mind of man may, and often does, turn a blessing into a curse, and even God's own book has been thus abused; but woe to the individual who searches the Bible merely to gratify curiosity, or to encourage him in any word, thought, or deed which is evil. If any of you are disposed to show in this way the depravity of your hearts, it would be better for you at once to close your Bibles, and to study them no more, lest in the very perusal of them God might strike you dead for the insult thus offered to him. But I rejoice to think that there are many of you who search the Scriptures that you may find or grow in the knowledge of true wisdom and happiness. Go on in your humble inquiry: let no laugh, or sneer, or opposition stop you in it. The older you grow, the more will you be convinced, that it is only in the Bible's sacred pages you can see the sure and steady light that will lead you through multiplied cares, disappointments, and sorrows to the land of eternal rest. May the Holy Spirit be your teacher, and may he so apply to your heart the truths and promises of the Bible, that you may never want counsel or comfort.

In general you attend the Sunday School with regularity, but are you profiting by it? Your teachers feel solicitous

for your improvement; but unless you second their efforts by your own diligence, attention, submissiveness to order and to advice, and, above all, by prayer for grace to know that those who teach you from the Scriptures are your best friends, you cannot expect to derive benefit. Often refresh your memory by reciting the portions of the word which you have already learned, and ask your consciences what influence they have upon you. Read diligently and carefully before-hand the chapter in which you are to be examined each Sunday, and let it appear to your parents and masters that the hour spent in the Sunday School is not lost time. Do not, by your misconduct, give any person reason to say that there is no use in a Sunday School. On this night fortnight I addressed you, my dear children, upon the death of Anna Cronyn, who found exceeding great comfort in the Scriptures during her illness. I then little thought that my heart would so soon be rent by the removal of my darling child, and that I should be constrained to ask my valued friend Mr. Shaw to preach upon that event this morning. I hope you will all hear him and profit by his sermon. My feeble prayer shall be offered up that you may do so, and that many of you may have reason to praise God for ever that you heard of the happy death of my beloved child. This would indeed cast a beam of light on the cloud which hangs over me; this would encourage me to say with increased conviction, 'The Lord does all things well.' And now my dear children, for the present, farewell. May the God of all mercy be evermore your guide and guard; and having cleansed you from sin in the blood of his dear Son, may he bring you at last to eternal glory! This

is the prayer of your affectionate pastor, and afflicted friend,

"PETER ROE."

To his mother he wrote as follows:—

"March 1st, 1825.

"My dear Mother—This morning at half-past seven, we committed to the tomb the mortal remains of our beloved and lamented Maggie, but it was in sure and certain hope of the resurrection to eternal life, through Him who is the resurrection and the life. Yes, while my tears fell into her grave, I could bless God for that hope—that soul-inspiring hope, which filled the breast of my darling child when she was upon earth, and which is now realized to her in heaven, far beyond what in its brightest seasons it could have led her to expect. I could bless God that that hope—that good hope through grace—that hope which is wholly unconnected with the wisdom and merits of man, now cheers and supports my dearest Mary Anne under the most intense feelings of sorrow, and that she is enabled to say from her heart—'it is the Lord, let him do with me what seemeth him good.' I could bless God that the mind of my sweet surviving child seems to cling to that hope, and that she really loves, while she constantly reads, the blessed word, in which it is presented to guilty man.

"Believing that word, I am consoled by the thought that I have now in heaven before the throne of the Most High, there to dwell for evermore, five children. Is not this a blessing from the hand of infinite mercy!

Is not this a cause of thankfulness to Him who does all things well! Oh! can I ever be sufficiently thankful for being spared the awful pang of following to the grave the remains of an ungodly child. I could bless God this morning that as a poor, ignorant, depraved, and guilty sinner, even I could look up, upon the warrant of the Divine promise and the Divine invitation, and 'behold the Lamb of God that taketh away the sins of the world.' 'Thanks be unto God for his unspeakable gift!'

"Samuel Madden* read the funeral service; and thus performed a kind office, similar to that to which I was often called in his family. Mr. Shaw addressed the people very sweetly, and I hope it may be found profitably. The young people here receive many warnings and many exhortations. Oh, that none of them may hereafter rise up in judgment against them! May they receive grace to know and to improve the day of visitation. . .

"And now, my dear mother, let us all who are still spared as the monuments of mercy, pray that this recent visitation, as well as more remote ones, may have a salutary influence upon all our hearts, that we may live above the world, have our conversation in heaven, and remember

* Not the writer of these pages, who was not then in Holy Orders, but Cousin, then curate to Mr. Roe. He died in 1834. On the Sunday his death, Mr. Roe preached on the subject from the text, Genesis and concluded with a reference to his former Curate, of which the notes have been preserved:—"Since the last Lord's day, God has striking commentary upon these words in the removal of one [illegible] you to flee from the wrath to come, and [illegible]rs of salvation. Which of you has profited by his message? Has it [illegible]lividual ready to testify that he [illegible] and himself be soon alike for-

in the midst of all our duties and trials, that our sufficiency is of God, and that it is only by faith we can look into eternity without feeling torturing apprehension.

"All here unite in love to you, the dear girls, Henry, Jane, &c. &c., with, my dear mother,

"Your ever most affectionate son,

"PETER ROE."

The wound inflicted in his heart by the removal of his beloved child did not quickly heal; indeed, it would appear from his diary, that frequently, and particularly on the anniversaries of her death, it opened and bled afresh. Not that he was comfortless, for the Lord whom he served upheld and cheered him. But Christianity, while it teaches us to sorrow not as those who have no hope, comes not as cold philosophy to tell us to sorrow not at all. Were the heart so steeled by stoicism as to be impenetrable to sorrow, then would the Christian lose all the benefits which an all-wise and a most loving God and Father conveys to him in the bitter cup of sorrow and affliction. True religion steels not the Christian's heart; but rather, while it enables him not only to submit to his Father's will, but even to acknowledge and rejoice in that will though bringing to him a cup of sadness and of sorrow, it also softens and subdues him; and thus causes him to feel more deeply than mere unrenewed nature would ever enable him to do, the various trials which flesh is heir to. We here copy two entries from Mr. Roe's journal, on the painful subject of his daughter's death.

"February 25th, 1826.—This day, the anniversary of the death of my darling child Maggie, calls for much seriousness and deep humiliation of mind before the righteous

God who has smitten me. I did not appreciate, as I ought, the blessing for a time vouchsafed me; and need I, or ought I then wonder that it has been removed. The judicious observations she made from day to day—the spirituality of mind she evinced—the consistency that was woven as a thread through her whole demeanour—the lively interest she took in the spread of divine truth among our youth at home, and the heathen abroad—the unwearied diligence she exhibited in perusing the sacred Scriptures, and in working for the juvenile Sunday School Society—all say to me this day, in a language I cannot but hear, Why did you not profit by this blessing more than you have done? Why did you not hold constant communion with her? Why did you not enter more into her feelings, her motives, her conduct? Why did you not check in yourself the rising evils which were so subdued in her? Why did you not, when you saw what God had wrought, pray more for the Spirit's influence, that you might shine as brightly and live as usefully in your station as she did in hers.

"Keenly do I feel the force of these questions; yet were I again in possession of this treasure, I have no reason to expect that matters would be otherwise than they were; for my heart is still the same—perverse, rebellious, unfeeling, and unthankful. But this is impossible. The separation has taken place, which cuts off all hope of intercourse until eternity bursts upon me with all its realities. Oh! that I may, in the contemplation of it, be cheered by the hope of uniting with her in praising Him who sanctified her from her early days; kept her unspotted from the world; upheld her under the heavy pressure of disease; gave a sweet placidity, under acute pain, to her mind, which was strikingly reflected upon her countenance, and

caused her, in that hour when heart and flesh fail, to fear no evil—to be tortured with no unpleasant anticipations, but as it were, with the eye of faith fully open, to behold the glory which awaited her. . . . . .

"My beloved Child, I cannot but cherish the remembrance of thee, for thou wast all a fond parent could desire. While on earth thy angels beheld the face of thy heavenly Father; in death they wafted thy purified spirit to Abraham's bosom; and now thou art and ever will be with them, giving praise and glory to the Lamb. Dare I wish thee back again? Oh! no. 'All is well.' 'Thy will, O God, be done.' May the parent now learn of the child, and seek a share of that blessed inheritance which she has gained. May he follow her as she followed Christ.

In 1834 he thus again refers to the same sorrowful yet pleasing subject:—"Ofttimes, when oppressed by cares—when distracted by a variety of duties—when feeling the ingratitude of the world, and the lifelessness of professors—but above all, when I feel, as I sometimes do, the plague of my own heart—its pride, its passions, its impatience, and its other innumerable evils, I think of thee, my glorified child; of thy happy mind; thy peaceful countenance; of the uniform simplicity and power of thy faith, and am profited. . . . . .

"Yet even in thee there was a constant strife produced by the 'law in the members,' which never fails to harass and distress the children of God while they are in their pilgrimage state. Thy renewed soul was grieved by it; but grace triumphed from first to last; and now thou art reaping the blessed fruits of the triumphant termination of this warfare. The song of endless praise is now upon thy lips and in thy heart. Thou art seated on the holy moun-

tain of thy God; and not a wave of sorrow, or pain, or disappointment, or sin, will ever roll across thy peaceful breast. . . . If I know any thing of my own heart, I desire to have that promise (I go to prepare a place for you) realized to myself, that when my warfare is ended I may have peace, and that for ever. To sit down with Abraham, and Isaac, and Jacob—with all the holy prophets—with those who have died for the testimony of Jesus, and with the apostles of our Lord and Saviour—is indeed a great and undeserved privilege; but to be with the Prince of Life himself—to see him as he is—to hear his joyous welcome, and to partake of his glory—this is indeed a glorious prospect, and quite sufficient to urge on in the way of holiness the most sluggish soul. . . . Black as we are in ourselves, may we be comely in him who is the 'altogether lovely.'

The tone and temper of mind with which this truly pious man reflected on his loss—the source from whence he drew his comfort, and the hopes which at once upheld him and encouraged him, are thus abundantly evident. As a believing father, he was enabled to rejoice in the happy and triumphant death of his child; as a deeply experimental and reflective Christian, he could not but feel that, except for a "needs be," the rod of the Lord is never used: and thus he was as one humbled, yet comforted—he was sorrowful, yet always rejoicing. And this tone of mind is strongly marked in all the productions of his pen—and they were many about this time. The Christian minister must always be conversant about sober and solemn truths. Death and judgment, and the mode of escape from the bitter pains of everlasting life, are and must be the usual and most frequent subjects of his addresses and exhortations: but we cannot avoid thinking that when

circumstances occur, which as it were bring those matters closer to him, and make him feel them more as touching him even to the core, then will they be treated of in a tone and manner, not indeed easily defined, but evidently having in them more than the usual share of heart and feeling. And this we think must be discerned in the letters and other productions of Mr. Roe's pen just at this time.

But before we pass on to review any other of Mr. Roe's proceedings at this trying time, we must beg leave to lay before our readers one letter of consolation and condolence received from a pious and intelligent layman—one who we believe was ever ready to every good work, and whose letter breathes the spirit of true Christian sympathy.

"My dear Sir—I was preparing with much pleasure for the very gratifying employment of writing to you on the subject of the donation* which you sent us, when I learned what changed my feelings of triumph and joy, into the sincerest commiseration for you and your family, under the trying dispensation with which it has pleased Providence to visit you, in the early removal of one most justly loved, and who promised richly to reward all your anxiety and all your care, by showing forth in a holy devoted life the praises of her God and Saviour. To us, who still remain here, the loss for a season, of such, is much to be lamented; and to you it must indeed be exquisitely painful. And yet, my dear sir, when a light from Eternity breaks in on such events as these, and as citizens of a better and happier community, we weigh them in the balance of the sanctuary, does not the conviction press upon our hearts, that all is well? You educated your dear child not for earth, but for heaven. You desired for her not earthly

* A donation to the Sunday School Society.

happiness, but God's favour here, and him as her eternal happiness hereafter; and have not all your wishes been fully realized, all your hopes fulfilled? She has gone, it is true, a little sooner than you expected, and has left you a mourner behind: but she has only gone home by a shorter road; and after a little that blessed home will for ever receive you.

"Forgive me, my dear sir, for suggesting these thoughts to your far more experienced mind; but it is not presumption which leads me to do so: it is a glorious privilege to weep with God's people, and to rise with them in contemplation of those glorious objects of faith, which duly apprehended, make even this barren wilderness as the garden of the Lord, where his continual presence makes all things full of peace and joy. May that presence be with you and your sorrowing family, comforting your hearts, and drawing them closer and closer to himself, the blessed fountain of all good.

"I trust, my dear sir, this will not be without its effect upon our dear young friends. Surely it speaks most loudly—'Work while it is day, the night cometh when no man can work:' and surely when the day is past, it will excite no regret that it has been occupied in God's service, and the welfare of the soul of man. Rather will not all time seem lost, and all talents useless, which have not been thus devoted and employed. May faithfulness and truth characterize them here; and may they be acknowledged as his, when the Lord makes up his jewels.

With the sincerest esteem and regard, believe me, my dear sir,

"Your very faithful and affectionate,

"JAMES DIGGES LATOUCHE.

"Dublin, 5th March, 1825."

A short time previous to the death of his daughter, Mr. Roe had been presented by the Crown, through the interest of the late Mr. Canning, to the Rectory of Odogh, a parish without about four miles of the City of Kilkenny. Accordingly he now resigned the Parish of Dungarvan, in the County of Kilkenny, which he had held since the year 1808, but still retained the Perpetual Curacy of Saint Mary's, the scene of many labours and of many evident manifestations of the Divine presence and blessing. It was his intention to have preached his first Sermon to his new Parishioners on Sunday, the 28th of February; but the Lord had ordered it otherwise, and on that day the bereaved Parent was mourning over the lifeless remains of his beloved Child. But Mr. Roe was not one to sink under affliction, or to suffer himself to be swallowed up of overmuch sorrow. Through grace he could look beyond the darkest cloud, and see the Sun of righteousness still shining with undiminished beauty and glory, and this upheld and cheered him, and urged him on to renewed activity and exertion in his Master's work. Accordingly we find him in the Pulpit of Odogh on the Sunday immediately succeeding that on which he originally intended to occupy it: and addressing those newly committed to his care with earnestness and affection from the important words,—"For other foundation can no man lay than that is laid, which is Jesus Christ." In the opening part of his subject the Preacher remarks,—"How often is man called to *suffer*, when he would gladly have *done* the will of God? And is it not well that this is the case; and that all our concerns are in the hands of Him who has wisdom to direct,—who has power to execute, and who loves when he chastens. Is it not right that the Creator should teach his creatures a

lesson of dependance upon him, when he sees that they are so prone to depart from him? Is it not right that He should rule his own world according to his own Sovereign will; and that He should require submission to that will, when he has so fully set it forth in the glorious revelation which is contained in the Holy Scriptures? These and similar reflections have crowded upon my mind during the past week, and I hope they will not be deemed unsuitable on the present occasion. Some of you can enter into them fully—you have, like myself, drunk of a bitter cup, you have smarted under the rod of correction: you have found, as I have done, that in the night of adversity the world is a miserable comforter. Let us now drink together of "the cup of salvation, and call upon the name of the Lord," assured that he is "nigh at hand and not far off," and that "when he gives quietness, none can make trouble." Perhaps there may be others who cannot, just now, enter into our feelings; but they should recollect that they have no firmer hold of their comforts than we had of ours: that they have no warrant for even supposing that they shall be exempted from the trouble to which man is born; or from the death which sin has made his unalienable inheritance. Let them beware, lest, while in the confidence of their hearts, they think their castle is so strong that it cannot be moved, some rude blast may blow upon it, and raze it from the foundation. Little did I think when I purposed to commence my Ministry last Sunday in this Church, that I should spend that Holy Day in the chamber of death, trying to learn a lesson of resignation to the Divine will, whilst kneeling by the remains of a much-loved child, of whom I shall here say no more, than that the Spirit of God, through means of his holy word, had long and effec-

tually taught her to love his truth, his service, his people, and his cause. May the same Spirit teach your children to remember their Creator in the days of their youth—teach yourselves to bring them up in the nurture and admonition of the Lord; and enable you all to live 'holily, and justly, and unblameably.'

The preacher having added a few more remarks of the same kind, then proceeded to consider his text as teaching that "Jesus Christ is the foundation of the believer's—

1st PEACE,
2nd HOLINESS,
3rd HAPPINESS."

Into this part of his Sermon we do not mean to follow him, forasmuch as any persons who know the style of his Theology, and the line of his doctrinal views, can easily and correctly conceive how he would have shown that all true Peace and real Holiness, and untainted Happiness, are to be had only through our God the Saviour. But we think it expedient to add a few remarks from the conclusion of the Sermon, which show us the line in which he desired (not to exclusion of other modes of usefulness) to be found doing the will of God among them. He says—

"1st. The Parochial School claims our immediate and zealous attention. An efficient Master is to be procured, and the School House thoroughly repaired. The advantages of scriptural education are becoming every day more apparent; and it gratifies me to reflect that there is an anxious desire among you, my friends, to promote it: and I earnestly hope, that at no distant period, by our joint co-operation, we shall have a respectable, well-regulated, and useful School.

"2nd. I am truly glad to find that a Sunday School has

for some time past existed in this parish; and that it has been attended by those persons whose influence was most likely to prove useful to it. I trust those kind exertions will not only continue, but increase: and that in this School, both teachers and learners will become more deeply convinced of the value of the Sabbath Day; more anxious to promote its observance, and more attached to that Sacred Word which inculcates every thing that is holy, just, and good. The members of our Church, which is daily advancing in spirituality and usefulness, (notwithstanding the obloquy attempted to be cast upon her even by those within her own pale,) should feel an anxious solicitude to point out to her children, her spiritual doctrines, her holy precepts, her unostentatious ceremonies, and her tolerant spirit: and I do hope that our Sunday School will prove in this respect eminently useful.

"3rd. I know not whether the Society for promoting industry and the comforts of the poor, is now in operation. I am well aware of the check it sustained in consequence of afflicting providences on which it would be painful to dwell; but it will give me pleasure to act with you in reviving it, and extending its usefulness. I have always felt real gratification in assisting those who are not of my own communion: from what I know of you, those are your feelings also: and therefore I am encouraged to hope that we may at least promote their temporal welfare, and show that we can do good to those who differ from us.

"4th. You have also come forward in the cause of the Heathen; and in your Church Missionary Association I recognise a zeal in the cause of truth, and an attachment to our venerated Church, which cannot but gratify me highly.

Our blessed Saviour was sent as "a light to lighten the Gentiles;" He commanded his Gospel to be preached "to all nations. He showed the Apostle Peter, and through him the whole primitive Church, that God is no respecter of persons; and the conversion of Cornelius proved that he grants "unto the Gentiles repentance unto life." In this labour of love toward our fellow-creatures, whom we have never seen, and in all probability never shall see till the Judgment Day, I shall be happy to co-operate with you, and I trust we shall not relax our efforts in so good a cause.

5th. It is my intention, agreeably to the wish of our respected Diocesan publicly expressed, and to the general custom of our Church,—which I have no hesitation in saying is a wise, judicious, and necessary one—to have the Lord's Supper administered in this Church regularly once a month, besides the three great annual festivals. To this important subject I would call your particular attention. The design of the ordinance, which you know was instituted by the blessed Saviour himself, the night before he suffered, was to keep alive a remembrance of him until his second coming. Ought not this remembrance to be strong and vivid, and abiding in our minds, when we reflect upon the innumerable and undeserved blessings which sinners derive from the death and resurrection of the Son of God. But is this the case? No, my friends, we are prone to err and stray, like lost sheep; and we want the caution and exhortation contained in the words—the emphatic, the comprehensive, the almost dying words of Jesus Christ—"Do this in remembrance of me." Ought you not to be under the influence of truth every day? Ought you not

to live constantly by faith in the Son of God? Ought you not to have your lamps trimmed, and your lights burning, at all seasons? Ought you not to carry with you an abiding sense of the nearness of eternity, and the necessity of being prepared to enter into it? Surely, you ought. Then, is it not reasonable—may it not justly be expected, that you will remember Him to whom only you can be indebted for the blessings of salvation? This is far more reasonable than that you should forget the Saviour in life and health, (which neglect of this ordinance proves, in some degree, to be the case,) and not receive the memorials of his love, except on some favourite festival, or at the hour of death; as if material elements could pacify the conscience, or disarm death of its sting, or save the soul. Read, with care, the service appointed in our invaluable Book of Common Prayer for the celebration of the Lord's Supper, and you will find that it was not intended to be a charm or a passport to a dying soul; but a spiritual repast for living believers."

The preacher then concluded, by strongly pressing upon his hearers the duty and the privilege of "the study of the holy scriptures;" and of family worship.

We have dwelt longer on the subject which has principally engaged us in this chapter than we had intended: and even now that we have given so many, we are obliged to withhold many other interesting evidences of the state of mind in which Mr. Roe met and submissively bowed to the wise though painful appointments of his heavenly Father. For the future, we must hurry on more rapidly, and dwell with less time on the various incidents in the life of this good man.

In consequence of ill health, the summer of this year

(1825) was passed at Leamington.* Circumstances over which he had no control, obliged him to live comparatively inactive: but his mind was much engaged for the people and the visitors of that populous place, and he some time after addressed them through the press, in a paper addressed to visitors to Leamington. The address became very popular, and, with the permission of the author, sought for and granted soon after its appearance, it was printed by the Religious Tract Society of London, under the title of "Friendly Hints to Visitors to Watering-places;" and is still continued on their list of publications. As this work is widely circulated in its present form, it does not seem necessary or advisable to give any extracts from it in this place. We cannot, however, resist the temptation which we feel to give insertion to two other papers—one, an address delivered at the interment of an officer, and which we look upon as highly characteristic of Mr. Roe, and a fair specimen of the manner in which he addressed himself to the military under his care; the other, his Eleventh Annual Address to his own parishioners: and both which we hope, and indeed are assured, will be highly relished by our readers.

* A member of Mr. Roe's family writes—"When on his way to Leamington, in 1825, he stopped for a short time in Liverpool, at the house of his kind friend Mr. J——. This gentleman was a member of a Baptist Congregation, but he was also a member of the invisible Church of Christ, and received with cordiality all whom he believed to be real Christians, although not united to him by outward forms. He was likewise most anxious to promote the spread of the Gospel; and while Mr. Roe was under his roof, he brought many to hear from his mouth the words of truth. Conceiving too that his conversation might be pleasant and profitable to the Clergy of the Church of England, with whom he was acquainted, and some of whom were very young men, he invited several to breakfast at his house. The meeting was an interesting one, and seemed to give satisfaction to all parties."

AN ADDRESS

Delivered in St. Mary's Church, Kilkenny, on Thursday, March 10, 1825, at the interment of CAPTAIN M'NEILL, of the 79th Highlanders, by the REV. PETER ROE, Chaplain, published at the request of Lieutenant Colonel Douglas, C. B. &c. &c. &c. &c. &c.

" My dear Friends—The scene before us is solemn and impressive, and well calculated to be profitable. It announces to us the awful fact that another immortal soul has been dislodged from its earthly tabernacle, and summoned into eternity. It reminds us in language we cannot misunderstand, that, at no distant period, we shall undertake a similar journey, and undergo a similar change. It calls upon us to ' consider our ways,' to seek the wisdom that cometh from above, and to prepare to stand before the judgment seat of ' Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid.' It is more particularly a message from that gracious God to every officer and soldier present. In the grave, the rich and poor meet together on equal terms, and form one undistinguishable mass. In the grave there is no place for worldly honour, riches, or pleasures—there, the slave who toiled for years in the eager, perhaps mad pursuit of them, is deprived of the very objects for which he may have bartered his soul, that is of more value than the whole universe. He whose remains now lie before us, was cut off in rather an unexpected manner, and had a very short season for reflection after imminent danger was apprehended; but short as it was, ours may not be so long. Let us then ' seek the Lord while he may be found, and call upon him while he is near'—he has thrown open a door of mercy in the great atonement of Jesus Christ, and with him is

plenteous redemption. What a change has, as in a moment, taken place in him who so lately breathed the air which we breathe, and beheld the light which we behold! A greater change will yet take place.—That body now lifeless and powerless will be re-animated. That body could not hear the solemn sounds which have just struck upon our ears, but it will hear the sound of the last trump. That body is insensible to the mournful procession of which it is itself the subject, but hereafter it will witness a scene of grandeur and terror indescribable—in the great day when the Lord of Hosts will appear seated on his throne—when all nations shall be gathered before him—and when he will pass upon every individual a just and equitable and irreversible sentence. We need not go into a camp in order to witness or experience danger. We need not go into the field of battle to be exposed to death. His weapons are various, but his aim is sure—no shield, no helmet, no coat of mail ever protected from his dart. What a humiliating reflection is it, that a man whose military skill and exploits might have excited the admiration, or proved the terror of an empire, should in a moment be stripped of all his honourable badges —and have no real possession here below but the length and breadth of the ground on which he lies, and with which his ashes will soon mingle! The approaches of death are insidious and often unperceived, but his assault is irresistible. He wages continued war with the whole human race, and, unlike the warriors whose names are enrolled in the annals of fame, he knows nothing of defeat, or disaster, or flight. He sets at nought the skill, the experience, and the influence of the most celebrated commanders. He conquers whenever he contends, and plants his standard of victory upon human greatness and glory. A Cæsar, an

Alexander, a Frederick, a Marlborough, a Blucher, or a Bonaparte, are no more before him than "an infant of days." This conqueror has a perpetual existence, and is ever ready to encounter fresh levies. Where are the brave men who originally composed the 79th Regiment whom I have now the privilege to address? They, and numerous successors, have fallen victims to the sword of death, which has never been sheathed since sin first drew it from its scabbard. It is now gradually thinning your own ranks—so that although your regimental number and honours may, and probably will, be handed down for many generations—yet other officers will command in your place, and other soldiers will render a prompt and steady obedience. This undeniable fact calls loudly to men of education, of intelligence, of common sense, to be ready for every emergency by standing "perfect and complete in all the will of God." The service in which a soldier is engaged is one in which he must expect to meet fatigue, and sickness, and privation; and at the very period when rest might be most needed and most desired, he may be called to encounter unprecedented dangers. But the Christian warrior is sure of rest at last—and when he lays down the body he is not robbed of his glory; for having sought the honour that cometh of God, he enters Heaven as a conqueror and shares in all the blessed fruits of the Saviour's triumphs.

Nothing more degrades a soldier than vice, immorality, and infidelity. Nothing so exalts the military character as an union of true religion with valour—and it is one of the most cheering signs of our country in the present times, that there are in every rank both of the army and navy, so many who sincerely believe in the Divine inspiration of the Holy Scriptures, who walk according to its high commands,

and are able to give ' to every one that asketh a reason of the hope that is in them with meekness and fear.' It is indeed consolatory to reflect, that persons in the highest situations, and of the most commanding influence in both services, are zealously employed in providing for the religious instruction of those who are placed under their authority, in schools, hospitals, prisons, and guard-rooms; and also that there exists in the gallant defenders of our country so general, and unquestionably an increasing desire to possess that sacred volume in which God reveals his will to guilty man, and which has proved the effectual and honoured instrument of raising the soldiers and sailors of Britain so high above those of every other nation in the scale of moral excellence. A good soldier is always ready for a march or a battle. The soldier of Jesus Christ must also be ready for both, and therefore he always wears his spiritual armour. He knows not the moment when the enemy will come upon him by surprise, or when he shall receive orders to enter a territory which he never saw before, and of which he can know nothing, except as he believes the description given of it in the Holy Scriptures, by Him who has the keys of death and of Hell.

" Does not the bosom of a soldier glow with fresh ardour when he hears of war? Loyalty, patriotism, honour, self-interest, all combine to urge him on; and their united influence could almost make a coward brave. Yet, after all, how short-lived are the influences proceeding from, or connected with, those principles! The Gospel calls to a more honourable, though not less arduous service. True, there is no breach to be entered, no shell to be watched, no rocket to be avoided, no mine to be dreaded; but in the world, the devil, and the flesh, there is a combined and

formidable power, more than a match for all the efforts, I will not say of the most distinguished officer or regiment that ever had an existence, but for the united power of the whole human race without Divine aid. Victory here depends not upon the skill, or courage, or strength of the individual, but upon his auxiliary, upon the power of the Holy Spirit. But, is this auxiliary engaged on your side? Can a man be a regular soldier unless he enlists? Can a man, although enlisted, be effective unless he be disciplined? Is not obedience to the word of command an indispensable ingredient in the character of a good soldier? Is not a soldier the willing, the attested servant of his Sovereign? If an enemy were approaching our city and that you were called upon to meet him, would you refuse—would you cast away your arms—would you hide yourselves—would you run away? No! The Seventy-ninth Highlanders never acted thus, and I am confident they never will. You would at once rush to the combat—you would remember Waterloo! Well, my friends, I have to tell you that although there is no hostile movement on the part of living enemies, there is an enemy here; one of his victims is in that coffin, and soon will he hold every one of us in his grasp. Are you ready to meet him? are you ready to grapple with him? or rather are you able to regard him as a friend, coming to lead you into the heavenly Canaan which has been obtained by the victory of the Lord Jesus Christ over sin, death, and hell, and which he peoples with his redeemed? Your colours are thickly studded and embossed with the names of places where your skill and bravery were conspicuous: but there is a better fight, a greater certainty of victory, and a surer reward in the service of Him who ruleth in the armies of Heaven and amongst the inhabitants of the Earth.

A man may conquer in an earthly fight and lose a limb, or his health; but there is no loss here. A man may conquer at the head of his regiment; and yet, through different cross accidents, he may share in all the fatigue, and pain, and disgrace of a retreat—this cannot happen in the spiritual warfare, as there is a sure palm of victory for every Christian hero.

"The adversary of man possesses great power, exercises great watchfulness, and practices great subtlety:—and from our fallen nature he can meet no resistance, because it is essentially the same with his own. But there is one able to deliver—even Jesus Christ, the great captain of salvation, the true Joshua. He left the regions of peace, and blessedness, and glory, to sustain a great fight of afflictions; to endure the contradiction of sinners against himself; to endure the cross while he despised the shame; to drink the bitter cup of suffering and sorrow to the very dregs; to enter the lists with the Prince of Darkness, who put forth all his power against him, both in the wilderness for forty days, and in the garden of Gethsemane. The contest was severe, but the victory was complete, and its consequences glorious. He led captivity (that is, Satan, sin, and death) captive, for he rose upon the third day; he ascended from earth; he entered Heaven as the forerunner of his people, and is seated at the right hand of the Majesty on high. A full and perfect atonement was made for the sins of a lost world by his one sacrifice; and all who rely upon and plead it, may rest assured that their iniquity will be forgiven; that their sin will be covered, and that it will not be imputed to them.

"Let your minds then dwell upon this wonderful fact, that Jesus Christ is the great and mighty peacemaker; for 'God

was in Christ reconciling the world unto himself;' and yet the great and mighty conqueror of his foes, who has promised to subdue the kingdoms under him, and the nations under his feet. He is the good Shepherd who gave his life for the sheep; and yet the "Captain of Salvation" who has girded his sword upon his thigh, and rides on in his power, conquering and to conquer.

"Let me entreat you to enlist under his standard; to receive the invaluable bounty which he offers, even present grace and future glory; to wear the clothing of his righteousness, and heartily to engage in his service, determined in the strength of God to submit to all the duties or even hardships of it: fearlessly setting at nought, like Colonel Gardiner, Colonel Blackader, General Burn,* and a multitude of kindred souls who have finished their course with joy, the scoff and enmity of an unbelieving world.

"In the service of the Redeemer the enlistment is always going on. He is constantly recruiting his ranks, and it is his will that war should be prosecuted with unabated vigour. Therefore delay not in rallying round his standard. May you, my dear friends, be taught the lessons of heavenly wisdom; may you know by experience how delightful is the service of the King of Kings; and, having fought and conquered in it, may you obtain and for ever wear the 'crown of glory which fadeth not away.'—Amen."

Eleventh Annual Address to the Parishioners of St. Mary's, Kilkenny.

"My dear Friends—Prevented as I have been by continued debility from labouring amongst you to the same extent as formerly, it affords me real gratification to be

* Memoirs of those excellent men have been published.

associated in Ministerial duty with a person* willing 'to spend and to be spent' in the service of his Divine Master, who 'watches over your souls as one that must give account,' and who 'seeks not yours but you.' I sincerely hope that you may all derive profit from his instruction, and believe the faithful message which he delivers. The year just terminated, has been marked by a long continuance of sickness, which has increased the burdens, straitened the circumstances, and saddened the heart of many families. God does 'not willingly afflict or grieve the children of men;' and therefore every sufferer from this severe visitation should search for the reason of it in his own case, that he may be 'humbled beneath the Almighty hand of God,' and learn to 'trust him at all times.' In several instances the still heavier calamity of death has made an inroad upon the comforts of some families, and altogether broken up others. Many fond hopes, many pleasing anticipations, many tender ties have been destroyed within the last twelve months. Many a house of joy has been turned into a house of mourning. Many have been doomed to say in all the bitterness of genuine sorrow, that 'the desire of their eyes has been taken away with a stroke;' and that they have survived the dearest objects of their love. The Church has deeply shared in these afflictions—many eminent servants of the Lord have been removed from their labour to their endless rest; and their mourning flocks have been left to lament their abuse of undeserved blessings. The highly-gifted and apostolic Bishop Heber is no more; but his memory lives, his record is on high, and his example shines with heavenly brightness before the inhabitants of the East, recommending the Gospel which came with such power from his lips.

* The Rev. Samuel Madden, since deceased. See page 383.

"Ireland has sustained no common loss in the death of Mr. James Digges La Touche, the friend, the counsellor, and the guide of youth. 'Not slothful in business, fervent in spirit, serving the Lord,' he exhibited a pattern of devotedness to the cause of Divine truth, worthy of the imitation of every man of talent, rank, and influence. Why are these afflictions permitted? Is God cruel, or unjust, or unkind, or forgetful of the being whom he originally created in his own image, and whom, with wondrous mercy, he spared after he had lost it? Oh, no; he is well acquainted with, and he has felt deep pity for suffering humanity. He has loved the creature that rebelled against him; he has remembered mercy, when he might without the slightest impeachment of it have dealt in strict justice; he has spared when he might have condemned; he has said *Live*, when he might have said *Perish*. How has he so acted consistently with his truth and holiness? By giving his only begotten Son to be a ransom for all; by laying upon Him our iniquities; by exacting the payment of our debt even to the uttermost farthing; and by accepting His *one* sacrifice *once* offered as full and sufficient to take away sin, to entitle the sinner to favour, and to open the gates of Heaven to all believers. This is the only way of Salvation; the Holy Scriptures point out no other; and if they had been silent on the subject, the whole Heavenly Host could not have given a single hint concerning it. Ought you not therefore to love the Book which has brought life and immortality to light by revealing a Saviour through whom mercy and truth have come as messengers of peace to a wretched world? The Book, which abounds with heart-cheering promises to every weak, weary, afflicted, tempted servant of God? The Book, which bears upon its pages the broad

and communicates joy and peace to every soul that believes its faithful record? The Book, which when opened at the final judgment will declare your eternal doom? The Book, which although it details man's history, yet reprobates his sin; and whilst it fairly narrates the sufferings of those holy persons who cleaved to the truth of God in their dying agonies, and in the midst of their persecutors, presents also the delightful fact that they endured, seeing (by faith) Him who is invisible; and knew that they had 'in Heaven a better and an enduring substance?' To man, in every situation, the Gospel is a blessing; but how great a one is it in the dark night of sorrow and affliction? When other streams are dry, here is one flowing from the fountain of infinite love, which is ever full, ever near, ever inviting—one which mocks not the weary pilgrim as the deceptious sand in the desert of the East mocks the exhausted traveller. Vain is the help of man in drying up the tears which real anguish produces: but God is a present help; and how is he present, but by his word and Spirit? Taught and upheld by them, every one of his afflicted children can hush to silence the rising murmur of the soul, and adopt the Psalmist's language—'I was dumb, and opened not my mouth; because thou didst it.'—Ps. xxxix. 9. They have in the Prophets 'an example of suffering affliction and of patience;' and though, like Job, they may be left without property, or children, or health, yet they may be comforted by his cheering testimony—'I know that my Redeemer liveth.' They have therefore no reason to be cast down; for although 'a mother should forget her sucking child, yet God will not forget them.'

"In this season of inquiry, when the mind is beginning to assert its independence, and Divine truth excites an in-

terest unknown before, it cannot but be my anxious desire that your knowledge of, and reverence for the Scriptures should increase; that your hope should not be a vague and uncertain one, arising from a compliance with the ceremonies of a Church, or the will of a Minister, but be founded upon Jesus Christ, the Rock of ages. A mere profession will never guard a man against inconsistency of conduct, or support his fainting spirit in death. The life of a true Christian is a life of *faith*, for he 'looks not at the things which are seen, but at the things which are not seen:'—a life of *love*, for 'faith worketh by love,' and 'he that dwelleth in love, dwelleth in God, and God in him;'—a life of *obedience*, for love is the parent of obedience, as our Lord teaches us, 'if ye love me, keep my commandments;'—a life of *submission*, for there is a fixed persuasion in the mind that the Judge of all the earth does right, and that it is not necessary to obtain an explanation of the Lord's dealings, in order to acquiesce in the wisdom and rectitude of them:—a life of *humiliation*, for the faith that exalts the Saviour, humbles the sinner; shows him his helplessness, and deformity, and pollution; strips off the garment of self-righteousness; convinces him that from first to last he must be 'saved by grace,' and consequently, that he should 'not be high-minded, but fear:'—a life of *hope*, for faith generates the hope which 'maketh not ashamed'—the blessed, lively hope, which is styled 'the helmet of salvation,' 'the anchor of the soul.' This hope possesses an inspiring and cheering influence—it attends the steps of the heirs of salvation throughout all their journeyings; it abides with them when lying in the depths of affliction, and it speaks the language of encouragement in that most trying season, when the gloomy vale of death is presented to the soul—a life of

comfort; there is indeed 'joy and peace in believing.' 'The kingdom of God is a kingdom of righteousness, peace, and joy, in the Holy Ghost.' The Lord Jesus Christ is King of Salem, King of Peace; and he is the portion of the believing soul: he made peace, for he bequeathed peace to, and he preserves peace in, his disciples. He is in fact their peace. He 'gives them richly all things to enjoy;' and by him will God supply all their need, according to his riches in glory, until he bring them to their eternal rest. Is this life, springing from union with Christ, yours? Can you say in truth, 'I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God?' Do you bring forth the fruits of righteousness? Do you labour to promote the temporal and spiritual good of others as far as your means and influence extend? Do you love the precepts of the sacred Scriptures, and are you as anxious to obey them as to have a clear understanding of their doctrines, from the persuasion, that unless the fruit be good the tree cannot be good? Can you enter into the meaning and spirit of your own petition, 'Lord have mercy upon us, miserable sinners?' Do you exhibit the self-abasement which a conviction of sin and a view of the Saviour must ever produce? When tried, opposed, vilified, can you hope in God—can you commit your cause unto him, under the assurance that he will 'bring forth thy righteousness as the light, and thy judgment as the noon-day?'—Ps. xxxvii. 6. Have you yet found, 'that godliness with contentment is great gain; and that the lessons of redeeming love which enlighten, instruct, and elevate the soul, and create in it a desire to participate in a glorious immortality, are to be learned upon earth? Have you yet applied yourselves to

the study of them, and sought by prayer the teaching of the Holy Spirit? Can you in sincerity declare with David, 'I esteem all thy precepts concerning all things to be right; and I hate every false way?' If you take the Scriptures for your guide, you will be preserved from error, and be enabled to form such an estimate of temporal and eternal things, as will be found correct in the last great day of trial and decision. May the Lord who is a sure refuge for the oppressed, 'satisfy you early with his mercy, that you may rejoice and be glad all your days.' May he 'make you glad, according to the days wherein you have been afflicted, and the years wherein you have seen evil.'

"Your very affectionate Pastor and faithful Friend,

"PETER ROE.

"Kilkenny, Jan. 1st, 1827."

CHAPTER XI.

MR. ROE'S OPPOSITION TO POPERY—THE PREACHING OF THE TRUTH PREFERRED TO CONTROVERSY—CONTROVERSY NOT OMITTED—FRIENDLY ADDRESS TO THE ROMAN CATHOLIC CLERGYMEN OF CARLOW WHO OPPOSED THE BIBLE SOCIETY—CONTROVERSIAL SERMONS AT ST. MARY'S—WEEKLY NOTICES OF THE SERMONS—EXTRACTS—HEALTH—VISITS BUXTON—DIARY—LETTER TO A LADY—LIVERPOOL—MILLENNIAL SUBJECTS—NORTH WALES—BIBLE MEETING AT BANGOR—REFLECTIONS—IRISH SOCIETY—BISHOP OF LICHFIELD—NOTES FOR SERMONS, JEREMIAH XXIII. 6; EPHESIANS III. 19—PAROCHIAL VISITING—THE SECOND ADVENT—PRETENDED MIRACULOUS GIFTS—MR. IRVING—TOUR—REV. GEORGE HAMILTON—REV. HANS HAMILTON, D.D.—DIARY—THE CHRISTIAN'S HOPE—LETTERS.

It may, perhaps, excite some surprise in the minds of many of our readers, that in this attempt to pourtray the character, and to exhibit the ministerial activity and faithfulness of an Irish Clergyman, so little, if indeed any thing, has been said respecting the great and paramount evil of the country—the blasting and withering influence of popery; and while this absence of allusion to this point must strike all who read and think, some of them may, perhaps, be ready to attribute it to the indifference of the subject of our work; others, to the carelessness of his biographer. But the truth is, that while Mr. Roe was a decided and uncompromising opponent of popery, and cordially, and from deep conviction, joined in the Church's noble and open protest against its unscriptural dogmas, he was not one who felt anxious, or deemed it the best or surest mode of doing good, to enter deeply into the thorny field of religious controversy. In this he may have been mistaken: and while it would be by no means difficult to cite many names

of good men who appear to have been actuated by the same feeling, it were also abundantly easy to bring forward names of the highest rank in past, or at the present day, who take a different view of the matter, and believe that the open agitation of the Popish Controversy would be attended with the best effects. Such, however, does not seem to have been the opinion formed by Mr Roe; certainly, it was not the opinion which guided him in his own conduct. We believe it was John Newton who said, in his own quaint way, that the best way to prevent one filling a vessel with chaff, was to anticipate him by filling it with wheat. The saying would be not only good, but also true, if we could find the vessel *empty* in the first instance; but as this is not the case, as the heart and mind of man is already filled with the chaff, we conceive that it must be considered, what are the best means for *expelling* the chaff, as well as for filling with the wheat. The conviction of Mr. Roe's mind was, that the preaching of truth, not controversially in contrast with popish error, but by a simple exhibition of truth itself, was the best mode of combating error: and he lost no opportunity that came before him of stating that truth to those who were not blessed with the privilege of constantly hearing, or of reading for themselves, the glorious and blessed promises of the Gospel of free salvation. Of this fact, his diaries contain many instances; and we learn from them, that the principal motive which induced him at first to commence, and then to continue through life to address the people who assembled at funerals was this, that many came then within the hearing of the Gospel, who never heard it elsewhere. He sowed in hope; and we believe that the Lord gave him to see the seed, thus sown, grow up and bear good fruit.

We would not have our readers to imagine that Mr. Roe never openly and boldly entered his protest against what he conscientiously believed to be most unscriptural and destructive errors—fond conceits, "repugnant to the word of God." When due and fit occasions offered he was not one to desert his post, or to shrink from openly avowing what he conscientiously believed.* But still the manifestation of the truth was the weapon he loved to use: and he gladly left to others the more thorny subjects; while he loved to exhibit in his own teaching the salvation which is by the Son of God. Of this, a striking instance appears in his "Friendly Letter to the Roman Catholic Clergymen of Carlow, who opposed the Bible Society,"

* Will an Authoress who is so popular as "Charlotte Elizabeth," allow us to question her respecting a statement which has lately appeared from her pen? In her "Personal Recollections," page 147, in relating how she had sternly refused to attend at the Convent in Kilkenny (where she then resided) on the occasion of a Nun taking the Veil, she says—"In Kilkenny I did not find a person who could go along with me in my objections." Does Charlotte Elizabeth mean to include Mr. Roe, or that friend whom she has remembered in her "Chapters on Flowers," under the emblem, as we believe, of the Lemon-scented Verbera; or that friend's mother, among those who, if they "could not go along with her" in scriptural objections to visit a Popish Chapel, or be present at a Popish Ceremony, may be supposed to have had no great disinclination to such scenes? But why confine our question to these three. We have known Kilkenny for some time longer than Charlotte Elizabeth has; we can recollect having been present with other thoughtless Protestants at, perhaps, the very scene she alludes to; we can well remember how our attendance at the Popish Ceremony was faulted by Mr. Roe and others; and we feel bound in justice to many God-fearing persons in the city of our residence to say, that there were then, as we are certain there are now many, yea, very many there who would feel as deep, and decided, and stern objections to be present at a Popish Ceremony, as ever were felt even by Charlotte Elizabeth herself.

published in 1826; an Address characterized by a Reviewer as "An admirable specimen of Christian candour, kindness, and fidelity; pervaded by Christian truth and love; and calculated to touch the consciences of such as have not seared them." We can give but a few extracts, as our diminishing space warns us that the limits which we have prescribed to ourselves (limits which some may think rather wide than narrow) will not allow of many.

"Gentlemen—Having engaged, at the request of the Committee of the Hibernian Bible Society, to meet their deputation at Carlow, in November, 1824, it was fully my intention to have addressed the respectable meeting held there at that time, had not the protracted and able discussion which took place during two days, rendered it quite inexpedient to do so. The occurrences of those days have frequently passed under review in my mind, and subsequent events have made the impression then produced more vivid. I have lately, in the chamber of sickness, taken a cool retrospect of them, and in the prospect of eternity, which appeared in my view to be fast closing upon me; and as by my absence in England, I lost another opportunity in July last, of publicly expressing my sentiments upon an important subject, and at an important crisis, I now beg, as a favour, your candid perusal of the following observations, made, not in the character of a polemic, but in that of a dying sinner, who will hereafter stand with you before the judgment-seat of Christ, there to give an account of the deeds done in the body. The death of the amiable and excellent Mr. Wingfield, of whom, I believe, you have spoken in very kind terms, has addressed us all in language not to be mistaken. We may evade the applica-

tion of a text we do not like, by charging it with obscurity; we may say of another, it is a mistranslation; we may say of a third, that the meaning affixed to it cannot be substantiated by the context: but who can mistake when he reads (I shall quote throughout from the Rheimish, commonly called the Douay Version of the New Testament) 'it is appointed for men once to die, and after this the judgment?'—Hebrews ix. 27. 'For we must all appear before the judgment-seat of Christ'—2 Corinthians v. 10; 'and whosoever was not found written in the book of life was cast into the pool of fire.'—Apocalypse of St. John xx. 15. 'I (that is Jesus Christ) am living for ever and ever, and have the keys of death and of hell.'—Apocalypse i. 18. In these and similar passages the nothingness of time and the infinite importance of eternity are placed in striking contrast; and we are solemnly warned to think, and speak, and act as accountable beings, who are beheld every moment by the all-seeing eye of Jehovah; and who will be judged hereafter by 'the word which Jesus Christ has spoken.'—John i. 48. In controversy, the great truth of the Gospel is apt to be lost sight of, as is also the state of the heart; and when this is the case, it is a matter of no moment which combatant in the theological arena bears away the palm of victory."

"The history of the Church illustrates the fact which the Holy Scriptures record, that no power but that of God can make a believer of a sinner. You may submit to him reasons, apparently the most convincing, and to which he will give a ready assent; you may find him willing to acknowledge the correctness of your statements: but to be converted and live; to be turned 'from darkness to light, and from the power of Satan unto God' (Acts xxvi. 18); and to 'be renewed in the Spirit of the mind' (Ephesians

iv. 23); this can only be the work of that Almighty Spirit, whose office it is to 'convince the world of sin, and of justice, and of judgment.'—St. John xvi. 8. But where are we to look for an account of the operations of that Spirit? Where, but to the faithful, immutable record of the Holy Scriptures, 'which can instruct unto salvation, through the faith which is in Jesus Christ.'—2 Tim. ii. 15. But you will, perhaps, still maintain the position that they are not to be read indiscriminately, and in no case without the permission of the Church, of which you and your brethren are the recognised Ministers. Let us for a moment suppose your position to be established; then it follows, that there is the greater need of oral instruction. In fact, under such circumstances it becomes indispensable, and cannot be omitted without a gross dereliction of duty, for 'faith cometh by hearing, and hearing by the word of Christ.'—Romans x. 17. The people need instruction; you say, that you only have the power and the right to give it; if therefore both remain unexercised, the people will remain uninstructed; and I would, in the fear of God, press upon your consciences this question—upon whom will their ignorance be justly chargeable? If you, and you only, possess the light, place it not under a bushel, but upon a candlestick, that others may see and walk in it. If you, and you only, (I speak with reference to all your brother Clergymen,) are the chosen depositaries of the sacred Scriptures, draw them forth from their obscurity, and, like Ezra, open them in the sight of all the people. If you, and you only, possess the capability of explaining them, give that explanation to your flocks, who require it at your hands. If you possess power to bind and loose, to remit sin, and condemn for the commission of it, oh feel for, and pity the multitudes who look up like

hungry sheep and are not fed; who are left in their native ignorance, because left unacquainted with the contents of the New Testament; who walk on blindly in the ways of sin and ungodliness, who bring forth in frightful abundance the works of the flesh; and who, in the extremity of sickness derive comfort, not from any Scriptural source, but from their own credulity in placing that confidence in ceremonies and external observances which ought to be placed solely and entirely upon the merits of the Lord Jesus Christ, the 'one Mediator of God and men.'—1 Tim. i. 5.

"If you possess an exclusive privilege to teach, that privilege involves a duty. Then a question at once presents itself, what is it that Christian Ministers are to teach? The answer is obvious—THE GOSPEL; that, and that only, has ever been, or can ever be the power of God unto salvation to any lost sinner: and taking you upon your own assumption, that you are the successors of the Apostles, I would call upon you as in the presence of the Most High God, to consider, 1st—The commands which were given by the Lord with reference to preaching; and 2ndly—The light in which they were regarded by those who received them." . . . . . .

"Take him who is 'the light of the world' (John viii. 12) out of the Scriptures, or throw a vail over his glory by unduly exalting even an Archangel, and it would be like plucking the sun out of the firmament—all would be darkness and horror. It would be like uprooting the foundation upon which the stability of the house depends. It would be like the repeal of that decree which throughout our globe proclaims the existence and power of Jehovah, 'Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed' (Job xxxviii. 11); a repeal that would be

productive of a second deluge. It would be like the removal of the soul from the body; all would be ignorance, gloominess, and death. Constrained by the love of the blessed Jesus, the Apostles every where preached him as the Prophet, Priest, and King, who had promised by his Spirit to lead his Disciples into the knowledge of all truth, to atone for all their sins by the blood shed upon the cross; and to rule them, not with a rod of iron, but with a sceptre of righteousness. Wherever they went they were made instruments of delivering sinners from the trammels of ignorance, superstition, self-righteousness and prejudice; for God 'gave testimony to the word of his grace.'—Acts xiii. 3. They courted inquiry, and it was the anxious desire of their souls that their converts might be 'the Epistle of Christ; known and read by all men.'—2 Cor. iii. 2, 3." . . . .

"I would now call upon you as accredited Ministers, and entreat you with all the sincerity and affection of my heart; by the love you bear to your own souls; by the solemn engagements you have entered into to instruct the flocks committed to your charge; by the worth of their immortal spirits; by the awful account which you, in common with all others, must one day give of the deeds done in the body; by the moral evils which overspread and devastate our fair country; by the recollection of the multitudes, year after year, who are separated by the sword of justice from their homes and their families, or who, upon the scaffold pay the forfeit of their lives to the violated laws of God and Man; by the solemn vows you made at your ordination; by the Sacred Trinity to whom you appealed when you took them upon you; by the pain, and shame, and sweat, and blood of Him 'who was delivered up for our sins, and rose again for our justification' (Romans iv. 25.)—preach him in all

the lowliness of his voluntary abasement, as 'made sin for us,' (2 Corinthians v. 21); as 'tempted in all things like as we are, yet without sin,' (Hebrews iv. 14); in all the glory of his character, 'as God blessed for ever,' (Romans ix. 5); in all the fulness of his redemption as 'able to save for ever them that come unto God by himself: always living to make intercession for us,' (Hebrews vii. 25.")

"I have written to you, Gentlemen, from a conscientious motive which, in spite of my natural inclination to confer with flesh and blood when duty is to be performed, has prevailed. I have written, I hope, with fidelity, and in a spirit of Christian love. Regard me not as an enemy for telling the truth; and think not that in what I have stated, I mean to say, that you and your brethren only are faulty in withholding the Scriptures from the people. No. The same crime may be committed in various ways and by various instruments; and wherever there is a man who calls himself a Minister of the Most High God, who acts unfaithfully—who is afraid of the Sacred Scriptures on account of the truths they contain—who forms his opinions, and shapes his life by any other rules than those which are laid down in the word of Christ—who, in his preaching, withholds doctrines which clash with his prejudices, or are likely to give offence; and makes light of duties lest they might interfere with his own or other's pleasures—I would say to that man, thou art a blind leader of the blind: thou art an unfaithful steward of the mysteries of God; thy account will be awful; thy condemnation certain and appalling."

"That the Spirit of truth may lead us, and all committed to our charge, into the knowledge of all truth—and that we may rejoice in the day of Christ, that we have not run in

vain, neither laboured in vain, is the sincere wish and earnest prayer of your friend and servant,

"PETER ROE."

"Kilkenny, March 2nd, 1826."

These few extracts are, we conceive, sufficient; and they justify the remark of another Reviewer, who says of this address: "Like every thing which has proceeded from the pen of Mr. Roe, it is marked with the simple energy of his character; and even though it does not succeed in influencing the individuals to whom it is more immediately addressed, it cannot fail of benefitting others."

About this time the Romish controversy was much before the public mind, and in the hope of doing good—the hope which ever animated him and urged him on—Mr. Roe determined to have a course of sermons on the different leading points of the controversy preached in Saint Mary's Church. These sermons were preached on Sunday evenings, in the early part of the year 1827, by various Clergymen of the City and its neighbourhood—the last only having been preached by Mr. Roe himself. But he was not idle, though he took so little share in the pulpit duties; for in addition to his having originated the sermons, he each week published a short and pithy hand-bill, written in a plain and affectionate manner, which was widely disseminated, and publicly posted up where most likely to attract notice. These were extensively read; and being written in a simple and earnest style, were admirably calculated to attract the notice and to rivet the attention. They were afterwards printed in a collected form; and from a copy now before us, it appears to have been Mr. Roe's intention to have published a new edition. We give here the first and fifth of these notices.

"NO. I.—TO ALL WHOM IT MAY CONCERN.

"The present is an age of inquiry: but the subject which, above all others, seems at this time to occupy the thoughts and engage the attention of the people of Ireland—our own beloved country—is religion; and certainly there is no subject to be compared with it for importance, because it has reference to eternity as well as time, and to the soul far more than to the body. Religion concerns every man, at all times and under all circumstances; and every man is bound by duty and interest to take care that he not only knows what it is, but that he also possesses it. But it is not every thing which goes under the name of religion that is religion—very far from it: for instance, many persuade themselves they have religion, at the very time they are living in malice, and envy, and hatred, and drunkenness, and dishonesty, and blasphemy, and debauchery. But how comes it to pass, that persons who are so keen and clever in other matters, are so foolish and short-sighted in this? The reason is plain, 'they do err, not knowing the Scriptures.' We 'may' be mistaken upon other subjects without receiving any material injury; but a mistake in religion 'may' hurry the soul into the misery of hell. Now as there are numerous false religions, and but one true one, we should, with all imaginable care, read, and examine, and pray, that the true religion may be our religion, in order that the only true happiness upon earth may be our happiness, and that the true glory in heaven may be our glory. True religion does not descend from father to son, like a landed property, or like a piece of family plate—every man must seek and

enjoy it for himself, and when he dies, he neither bequeathes it, nor leaves it behind him. The name, and the form, and the profession of religion are indeed handed down from generation to generation, but of what use are all these, if true religion be absent? Have you ever thought seriously upon this subject? If not, it is time for you to begin, because your life is drawing to a close, and when you die it will be too late to seek repentance at the Lord's hand. If you have, think more, pursue your inquiry further, exercise your reason upon a rational subject, and pray for grace that you may be directed right, and find the way to peace, to happiness, and to glory. That way is 'Jesus Christ,' and there is no other, for St. Peter declares, (Acts iv. 12,) *neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.* His full history—and it is a delightful and profitable one—is only to be met with in the Holy Scriptures—those Scriptures which the celebrated Locke declared, have 'God for their author, salvation for their end, and truth without any mixture of error for their matter.' These Holy Scriptures are the friend and not the enemy of man; and by them all preaching, and all profession, and all practice, and all churches will be tried on the last day, when 'the Lord Jesus Christ shall judge the quick and the dead.' To assist your inquiry in a matter of such great consequence, your attention is requested to a Course of Sermons which will commence on next Sunday evening, at St. Mary's Church; and it is hoped that such an opportunity will not be lost, of hearing with candour the statements of the different preachers, and 'examine the Scriptures whether these things are so.'

"Kilkenny, January 18, 1827."

"NO. V.—THINK WELL ON'T.*

"It is highly desirable that in this world, where sickness, and sorrow, and care, and disappointment, and death abound, men should reflect frequently and seriously. The Holy Scriptures recommend reflection, and afford the most suitable subjects for it. Every one who knows the value of his soul, will gladly attend to the recommendation—and it is hoped that the reader of this paper will not in haste, or carelessness, or prejudice throw it aside, but that he will 'think well on't,' for he may never read another.

"*Think* upon *God* who created the world—who formed man of the dust of the earth—who once destroyed all the inhabitants of it by a flood, except Noah and his family—who burned Sodom and Gomorrah with fire and brimstone from heaven—who, besides bringing upon the Jews from time to time many sore visitations, at last scattered them throughout the earth—who is holy and hates sin—who is just and will punish sin—who knows the secrets of all hearts—who is almighty, and therefore able to fulfil his threatenings and promises—who *so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*—St. John, iii. 16.

"*Think* upon Jesus Christ. *His name is above every name.* He is called Jesus, *because he saves his people from their sins*—that is, from the guilt, and love, and power, and punishment of them. He is called Christ, which means Messiah, because he was anointed with the Holy Ghost, for his three great offices of Prophet, Priest, and King. He suffered and died as man in the room of sinners; he

* The title of a Popish work in extensive circulation.

triumphed as God in his resurrection and ascension, and is gone to heaven, to prepare a place for his sincere and faithful followers. Moses and the Prophets, John the Baptist and the Apostles, unite in declaring that there is salvation only in him; that *his blood cleanseth from all sin*, and that he is *able and willing to save to the uttermost all who come unto God by him*. The true way to honour him is to believe his words, and to rely upon his merits only. The true way to dishonour him, is to doubt his promise, and to connect any thing with his fulfilment of God's holy law, under the idea that man can make the foundation which God has laid more sure. The Creator does not stand in need of the counsel and help of his creatures; and Jesus Christ, who is *God over all, blessed for ever, finished*, without the aid of men or angels, *the work which his Father gave him to do*. He is the only mediator between God and men; the only Advocate with the Father; the only Intercessor at his right hand in glory.

"*Think* upon the Holy Ghost. He is *the Spirit of truth*, whose office it is to lead into the knowledge of all truth. He sanctifies or makes holy all those in whom he dwells. He comforts, by means of the precious promises of the Gospel, all who mourn over their hard hearts, their bad tempers, and their sinful lives. *No man can call Jesus Lord*—that is, in a saving manner—*but by the Holy Ghost*. No man can be *born again* but by him; and if a man be not born again, (that is, renewed in the spirit of his mind and made a new creature,) *he cannot enter into the kingdom of God*.—St. John, iii. 3. *If any man have not the spirit of Christ, he is none of his*.—Romans, viii. 9.

"These three persons, the Father, the Son, and the Holy Ghost, who are but one God, are all equally engaged

in the great work of man's redemption; and to them you are to ascribe equal and undivided praise and honour.

"If you attend the Sermon in St. Mary's Church next Sunday evening, you will probably be told what good reason sinners have to join in the well-known doxology—Glory be to the Father, and to the Son, and to the Holy Ghost.

"Kilkenny, February 14, 1827."

From the year 1825, when it had pleased the Lord to afflict him with the death of his daughter, Mr. Roe's health began to fail; and few, if any years passed by from that occurrence until his release from earthly sufferings in 1841, without his being obliged to seek for restoration of health and recovery of strength, by a temporary absence from the arduous and incessant duties which pressed upon him while at home. In consequence of these repeated periods of absence from home, we have not so large materials for this part of our work as were available for the former; nor, indeed, if we had, could we use them to the extent to which we have made use of those referring to past years; as our space, already almost filled, warns us that the limits of our paper, and perhaps, too, of our reader's patience, are nearly reached. We must, therefore, touch more briefly on the matter still before us, and hasten to lay before our readers such extracts from the Journals of various tours in England and in Ireland, which have come to hand, as promise from their character to be most profitable, as well as most likely to interest them.

In the year 1828 Mr. Roe visited Buxton. His first entry in his Journal of this trip, is written so as to exhibit a mind ever anxious to see, to recognise, and to adore the hand of a gracious and loving God and Father.

"Left Kingstown yesterday morning, in the Etna steam-packet, with M. A. and A., and arrived at Liverpool at nine this morning, after a safe and not very rough passage. For this fresh mercy we have great reason to bless the Lord, who can still the raging of the sea, and is in all situations the strength and comfort of his people. Our ordinary mercies are not the less valuable because they are common: and it is a very decided proof of the hardness of the heart that it can overlook the loving-kindness of the Lord at the very time that it partakes largely of his bounty. This occurs every day with every man, but it is only the true believer who feels and laments it." . . . . . .

"It is when passing through a sandy and burning desert that the value of water is best known, and its deliciousness most appreciated. So in such a place as this, which is indeed a parched ground, a draught from the fountain of the water of life is truly refreshing. Man needs ordinances; although the history of the Church affords innumerable proofs that the Divine life can be preserved in all its vigour and comfort without them. This fully appears in the seasons of sickness, pain, and debility; and I trust I have in some degree felt this, especially during my late severe illness."

The ardent desire to be useful, which ever burned in the bosom of this excellent man, is evinced by the following entry:—"Being unable to undertake any duty even during the week, I have spent a good deal of time in writing letters to different friends, in which I have endeavoured to say something that may, under God's blessing, be profitable. He never despises the day of small things; and he can make the weak and foolish things of the world conquer the wise and mighty, that man may glory not in the flesh, but in the Lord. Much good, I am persuaded, has been done

by letters; and much more will be done: and very often exhortation, and reproof, and comfort, may be conveyed through this channel, when every other seems to be closed. May I watch every opportunity of doing good to the souls of my fellow-sinners! May I speak and write as the oracles of God direct; and may I see more of the travail of the Redeemer's soul."

The following letter, written at this time to a much-respected and much-loved Parishioner, will serve to illustrate the feelings avowed in the foregoing extract:—

"Buxton, Aug. 23, 1828.

"My dear Mrs. M——y—It will, I know, give you and all under the roof with you, pleasure to hear that my strength has progressively increased since my arrival here. The waters have been of great service to me; and although I am at present unable to do any duty, yet I hope the time is not far distant, when I shall again be permitted to preach to my beloved flocks at Kilkenny and Odogh the unsearchable riches of Christ. They are much upon my mind: and it is my earnest desire and prayer that the spirit of true religion may more generally prevail among them, than it has done. O how few conversions take place. How seldom do we hear of any one asking the all-important question, 'what must I do to be saved?' And even of those who approve of, and seem to know the truth, how few are there that walk steadily—who are delivered from this present evil world, and, letting their light shine before men, study to adorn the doctrine of God and their Saviour! We are expressly commanded, 'Love not the world:' and the same word of inspiration tells us that, 'if any man love the world, the love of the Father is not in him.' But who regards this? The thought is awful! May the Spirit of Wisdom

and Holiness animate us more and more—humble us in the sight of God, and enable us to deny ourselves—take up the cross and follow Jesus.

"Ever yours most sincerely,

"PETER ROE."

We cannot dwell longer with Mr. Roe during his sojourn at Buxton: but accompanying him homeward, we find him at Liverpool making the following entry respecting a doctrine which was for many years very much neglected, but then attracted much notice—the second and glorious appearing of our Lord and Saviour Jesus Christ.

"Had some conversation with Mr. D——, Vicar of P——, upon the Millennium, or second appearing of our Lord, a subject which at this moment occupies many minds and many pens. It is confessedly one of importance; but by many it is so magnified, that other things equally important are thrown into the back-ground. It is difficult to take the word of God as it is, and to assign to each part its proper place and due importance. Those who value it should pray unceasingly that they may attend to all its injunctions, and upon every theological point bow to its authority."

Before his return home Mr. Roe passed a time in North Wales, where he met much to please and interest him. Take the following instance:—"Sept. 12. Last night I enjoyed a great treat in Bangor, by attending the Bible Meeting. The Vicar was in the chair; about 1,600 persons present; the speakers were alternately English and Welsh, and the multitude seemed greatly impressed. I could not but express a desire, and offer up a prayer that such a sight may soon be exhibited in Ireland: and that my poor countrymen may soon be privileged to attend meetings and

to listen to Sermons in which they shall hear in their own tongue in which they were born the wonderful works of God. He must know little of the work of the soul, and the price paid for its redemption, who would withhold the word of life from any of his fellow-creatures upon the score of their being unacquainted with any save a rude and barbarous language."

The last remark was doubtless called forth by the recollection of the condition of his own country, and the lamentable state of ignorance of the Holy Scriptures in which her benighted peasantry, and indeed the great mass of her Romanist population, are kept, by the cunning artifices of their spiritual guides. He concludes his note with these words:—"The means that have proved successful in establishing the moral health of Wales, are the only means that will be found effectual in healing the sores of Ireland—and those are the hearing and reading of the word of God."

And here we cannot avoid some reference to Mr. Roe's strong feeling of approbation toward the Society for promoting the education of the native Irish through the medium of their own language. So far back as the year 1817, Mr. Roe was applied to by the London Prayer Book and Homily Society, for his opinion respecting their plan of printing the Book of Common Prayer in the Irish language. The answer sent in reply is far too lengthy to be inserted here: but a few passages will suffice to give a fair view of his opinions on the subject. "Some years ago I was averse to the propagation of the Irish language, because I thought that it would also propagate and perpetuate Irish prejudice and Irish disaffection; but I am free to acknowledge that I am now of a different opinion, and so are many others. . . . . The circulation of the Scriptures in the Irish character and language, which has, I believe,

been determined on by the Committee of the British and Foreign Bible Society, will produce an increased attention to the language. . . . . If the Prayer Book be printed in the Irish, it will follow the track of the Bible: and from a consideration of the case in all its bearings, I am inclined to think the proposed plan a judicious one."

Some years after this letter was written, Mr. Roe was applied to again, for an expression of his opinion respecting the operations of the Irish Society: and though his eyes had not then seen the wonderful and blessed effects of its instrumentality which we have since seen, yet he had seen and also could foresee enough, as almost necessarily arising out of its operations, to authorise him to reply in the following terms:—

"Kilkenny, Jan. 19, 1841.

"The object and the operations of the Irish Society have now been for a considerable time before the public, and have commended themselves to the judgment, and secured the support of many, who, on its first announcement, received it with suspicion and apathy. From a sober consideration of all existing circumstances, it must be allowed that its progress has been steady and rapid. Opposers have been converted into friends; the fact of the existence of about two millions of persons in Ireland, who are radically unacquainted with the English language, although many speak it colloquially, is established. The willingness of great numbers to learn to read in Irish, who would never have made the attempt in English, is undeniable; and the certainty that there are men both able and willing to instruct, and for a small remuneration, in their native language, has received abundant proof from the fact, that at this moment there are applications from several, which, owing to the scantiness of the Society's funds, cannot be acceded to.

"There are multitudes in this and the neighbouring counties, who could be addressed with power and effect in the Irish language, to whom the English read or preached would be a strange tongue. It is my decided opinion, formed upon the due consideration of incontrovertable facts, that the Irish language is calculated to be an instrument of great and permanent good; and that the Irish Society deservedly claims the support of every lover of the best interests of his country. How can those who best understand one language receive instructions except through the medium of that language? Is it the peculiar honour of the British and Foreign Bible Society, that it has caused the Holy Scriptures, or parts of them, to be translated into upwards of one hundred and forty languages and dialects; and shall the Irish-speaking people be the only people upon earth to whom it shall be held unwise, or unsafe, or inexpedient, to give those Scriptures in their own tongue? Shall a New Zealander, just emerging out of cannibalism, receive in this respect, a token of christian love and christian sympathy, which, for no valid reason, shall be denied to an Irishman?

"'Ireland wants repose,' is an assertion that cannot in truth be denied: let then her best friends send to her, in every possible way, the Gospel—the 'story of peace'—of peace made by the blood shed upon the cross, by the Lord Jesus Christ. Let the glad tidings of salvation reach the ears of her unlettered peasantry, in the sounds of that language which, above all others, awakens their feelings and disarms their prejudices.

"Peter Roe."

These extracts sufficiently exhibit as well his early as his more matured opinions respecting the Irish Society—less

would not have done so: and we confess that we would feel loath to omit a notice of Mr. Roe's warm approbation of a society in whose ranks we believe that every well-wisher of his countrymen should be found engaged in making known the "Story of Peace" to the ignorant.

The last entries in his journal of this tour, are as follow: "Oct. 30. Spent this evening with the valuable Bishop of Lichfield and his family. He is a spiritually-minded man—speaks very freely upon divine truth—possesses a very child-like spirit, and is a warm supporter of all plans now in operation for disseminating throughout Ireland the blessings of the Gospel of peace. It is a cause of thankfulness to see a person placed in so elevated a situation, devoted to the service of our God and Saviour—encountering the obloquy of the world, and casting in his lot with the children of God. The example of such a man outlives his present existence; for, although he may be dead, yet he speaks."

"During my stay in Caernarvon I had much retirement, and enjoyed it; and hope it may prove permanently useful to me. The end should ever be kept in view in all that we propose and in all that we do. But the mind is apt to wander—to forget—and to become insensible. Daily grace is far more needful than daily bread: but how unwilling is the heart to ask for the blessing! How strong is the law which abides in the members—the carnal principle which at *all* times and under *all* circumstances is 'enmity to God!' How humiliating is this conviction. May it ever drive me to Him who only can deliver me from sin and guilt—from misery of mind here, and from hell hereafter.

"Visited on my way home the Menai Bridge—that astonishing effort of human skill and power. How many

admire it, who never admired the handiwork of God, visible in every part of the heavens and the earth. The works of man can produce in us wonder, and there is in us a disposition to receive what he tells us; but how slow of heart are we to believe what the God of truth declares. When his word is submitted to us, we must examine, and question, and compare, and reason, before we will promise our assent; and after all we cannot assent aright or to any profit, until the Holy Spirit puts forth his mighty influence, and makes us willing in the day of his power. Oh! that that influence may be exerted more and more in me, bringing down all my high thoughts and lofty imaginations."

Most of our readers are, we presume, aware that from an early period of his career Mr. Roe was an extempore preacher. None will understand from this that his sermons were unpremeditated or unstudied—or, if any should be inclined to form such an opinion, we can assure them that such was not the case. Occasionally it may have occurred, and indeed did occur, from causes over which he had no control, that he ventured on preaching without previous preparation; but this was the exception, not the rule—and the exception was of very rare occurrence. Deeply convinced that the preached word was a divinely-instituted method of converting sinners—that faith cometh by hearing, and hearing by the word of God, and at the same time being remarkably free from that temperament which separates effects from causes, and ends from the use of means, it was not likely that he would neglect a due preparation for that work which he believed to be the appointed means of effecting the salvation of men, and of promoting the glory of God. He was not, however, in the habit of committing much of his sermons to paper. He meditated

much on his subject—doubtless, read upon it too, but trusted to the moment for a supply of words in which to dress the ideas already familiar to his mind, and arranged in his thoughts.

We are aware, that in after life, Mr. Roe often spoke with regret of his having neglected, or rather having been prevented, writing his sermons in the early part of his ministry. Oppressed with a very extensive cure of souls, and having almost the entire care of two large parishes, (for owing to his bad state of health, Mr. Pidgeon was rarely able to give much assistance,) he had but little time for writing his sermons. This he afterwards very much deplored; and now, when on account of his failing health, his physicians wished him to preach written sermons, under the idea that they would injure him less in the delivery than unwritten ones, as being less exciting and more easily confined within narrow limits, he keenly felt the disadvantage of being unaccustomed to this species of composition. At this time his custom was to select a text early in the week, and having thought over it for several days, then to commit to paper the leading ideas which it suggested, the divisions under which he meant to treat it, and a collection of texts of Scripture bearing upon the subject. A large number of sermons prepared in this manner, have been preserved, and we select the following introductory sentences of two of them for insertion in this place; reminding the reader that they are to be looked upon merely as collections of hints, and not as finished addresses.

JEREMIAH xxiii. 6.

"Self-righteousness is one of the most deceitful and destructive evils of our fallen nature; and, like all others, is common to every individual of our race. It is an object

very lovely in the eyes of him who is a stranger to the purity of God's holy and unchangeable law; but so offensive to God, that he shows its hideousness to every one of his children; convinces them of the sin and folly of putting any confidence in the flesh; and shows them that they must be indebted to the righteousness of another for acceptance in his sight, both now and at the bar of judgment.

"It is the great object of Satan to persuade us that we are something, when we are nothing; and that salvation with all its blessings, is somehow or other to be obtained either directly or indirectly by our own deservings or doings; and upon this principle every natural man proceeds.

"It is the great object of God in his word to show that this is altogether impossible, and that by *no deeds* of *any* law can the sinner be justified before God—that all is "of grace"—and that none will hereafter be brought to glory but those who have been convinced by the Holy Spirit of sin, and righteousness, and judgment, and enabled to glory in the cross of the Lord Jesus Christ.

"This subject is most interesting to us all, for our souls are at stake, and an error here must be destructive of their peace and happiness. So important was this subject deemed by the Apostles that the greater part of several epistles are occupied in proving

"1st. That man has no righteousness of his own.

"2nd. That he needs one which is infinite and everlasting.

"3rd. That the one he needs—the one that is exactly suited to him—the one in which he may safely trust and glory, is in Jesus Christ.

"Upon each of these heads I shall say a few words, in the hope of fixing your attention upon the reviving and glorious truth contained in the text. May God the Holy

Ghost give efficacy to the word of his grace—reveal to all here their sad condition by nature, and give them to believe, that safety can only be found in embracing the method of salvation pointed out by prophets, by apostles, and by the Lord of Life and Glory himself."

EPHESIANS iii. 19.

"There is nothing so much mistaken as the nature of true religion. It is thought to consist of meats and drinks, of forms and ceremonies, instead of righteousness, and peace, and joy in the Holy Ghost, springing from faith in the blessed record that God has given of his Son.

"True religion has its origin, not in man's deservings, but in God's grace and mercy. It is seated in the inner man, and thence diffuses its holy influence throughout the affections and desires, the words and the actions of its happy and highly-favoured possessor. It is not a mere name, but a reality. It is not a plaything of the imagination, but a solid, substantial good. It does not, like those summer birds which leave us on the approach of winter, take its departure when tempests howl over, and dangers threaten the child of God. A divine power causes the spark to exist in the midst of the ocean; and the knowledge of God and of his Christ, can sweeten every care—can alleviate every sorrow—can banish every fear—can foil Satan in his most desperate efforts—can remove the sting from death, and can bring to the soul a blessed foretaste of never-ending and unspeakable bliss. Oh! that the kingdom of God were established in each of your hearts; and that from a deep and intimate acquaintance with the salvation of the Lord Jesus Christ, such as the Holy Spirit gives, you could sit with him in heavenly places, understand the secret of his love, and taste the sweets of the sure and well-ordered

covenant which he sealed with his own precious blood. Then would your peace flow as a river. Then would you live no longer unto yourselves, but unto him who died for you and rose again. Then would you be unawed by the world's hatred, and unseduced by the world's love. Then could you say in truth, with the writer of this Epistle, 'to me to live is Christ, but to die is gain.'"

The intelligent and scripturally taught reader will be able, from the foregoing passages, to form a very clear conception of both the ground-work and superstructure of Mr. Roe's religion—that which influenced himself, and which he longed and laboured hard, and prayed earnestly, to see influential in others. The foundation was Jesus Christ, the Lord our Righteousness. The superstructure was holiness in the affections and desires, the words and the actions. He had not learned from Romish or semi-Romish divines to confound together the justification and the sanctification of the believer; but giving each its proper place and due scriptural proportion, while he faithfully warned all, that without holiness no man can see the Lord, he clearly and scripturally, and according to the true principles of the Church, declared, that we are accounted righteous before God, not for any thing in us, whether in us by nature or in us by grace, but by a righteousness external to us and imputed to us. These were the great and leading principles of his theology and of his preaching; they were the ground-work of his religion, and the stay and comfort of his soul: and deeply did he deprecate the attempts which have been made of late to undermine these truths, and to bring back upon the Church and nation the deceiving, but, to fallen and conceited man, the too palatable doctrines of the Council of Trent.

The Sermons, of which the above are outlines, were

delivered in the year 1829, and to his own congregation. A large collection of similar sketches prepared in the succeeding years have been preserved, but though many of them would amply repay a perusal, we cannot afford room for more than the above.

In the spring Mr. Roe visited Dublin, as was usual with him, at the season of the Anniversaries of the Religious Societies. From the entries made in his Journal, he appears to have been highly pleased not only with the public meetings, but also, and particularly, with the conversation meetings of the clergy, then held at Messrs. Curry's, in Sackville-street. On this occasion he was called on to address the Clergy assembled on the morning of the meeting of the Church Missionary Society; and after the address he was waited on by a young Clergyman who had been present, who thanked him for the address of the morning, expressed himself as feeling not only pleased but benefitted, and said that he hoped from that morning forward to devote himself to the work of the ministry with greater diligence than he had hitherto manifested. Such evidences of the utility of his exertions must be most grateful to a servant of the Lord, and act as an incentive to further and increased exertions in the best of causes.

In his journal of a tour made this year, he remarks of one place where he sojourned for a time—"The principles of dissent have taken hold on some minds in this place, and, it is to be feared, will spread, as the people are left very much to themselves, in consequence of the want of parochial visitation. I never saw the value of it more fully than at the present moment, and I pray that the Lord may give me grace to attend to it on my return more than I have done." Some one has said, that a house-going Clergyman makes a church-going people; and of this Mr.

Roe was fully satisfied and convinced. He watched most closely how his people attended in the house of God, and absence was quickly noted and promptly reproved.

At the close of a tour made this summer, he makes the following remark: "Attended a meeting of the Church Missionary Society at Tinnahely, where I met some companions of my youth, and where I was reminded of others who have been removed from earth. The scene around me caused much reflection, and led me, with a deeply impressed mind, to address the meeting. I certainly felt what I said; and I desire to bless the Lord for giving me to feel either for the heathen or for those around me."

We believe that there cannot be pointed out any particular period in the history of the Church, or of any particular branch of the Church, which has retained, in vigour, the life and spirit which should animate the mystic body of Christ, in which some peculiar doctrine or doctrines have not been brought before the minds of the Church's members more prominently than usual, and too often in a spirit of debate and controversy. The student of Church history need not be reminded of the many instances of this which occurred in the course of by-gone ages; nor is it necessary to dwell upon the various topics of Arianism, and Pelagianism, and other heresies, by which at different periods the Church's quiet was disturbed. Now too, as at other times, the minds of most thinking persons are turned, some with painful, others, perhaps, with pleasurable anticipations, to the unfortunate controversy originated by the authors of the Oxford "Tracts for the Times," and their abettors. But a few years back, about the year 1829 or 1830, the period to which our memoir has brought us, topics of a different nature occupied and agitated, to a great extent, the minds of most professing

Christians. The subjects alluded to are those of the Second Advent of the Lord Jesus Christ, and the pretensions put forward to spiritual gifts of no ordinary kind, by the friends of the late Rev. Edward Irving.

That the great God our Saviour shall come again, no Christian can for a moment doubt; and that there shall be a reign of blessedness, a thousand years of peace and holiness on earth, seems perhaps equally undeniable. On these topics there is little, if any, controversy, for they are in general agreed upon by all parties. But granting that a Millennium is to be expected, and that the Lord is to come, the question arises, and we confess that we believe it to be the hinge upon which the controversy turns, which of these events is to be first expected? Whether does the advent of the Lord take place, before or after, at the commencement or at the conclusion of the period of Millennial blessedness?

Then two other questions will arise—whether this advent of the Lord so long promised, so earnestly expected, is to be spiritual, or figurative, or literal? Is he to come in spirit —by the spiritual power of true religion—or figuratively, as some suppose him to have come to the destruction of Jerusalem; or literally in his proper humanity, as it now exists, raised and glorified? All these, as well as many other collateral subjects, have been long before the public mind, and it is not necessary that they should be debated in this place; but the writer is not willing to refer to them without also adding a word expressive of his own belief that the second advent of the Lord—that object of hope and joyful anticipation so prominently revealed in the Scriptures of truth—will be real and personal; and that it is to be expected, not to wind up and conclude the Millennial glories, but rather to introduce these glories and to commence

that series of blessednesses, with which for one thousand years the earth shall be visited. It is not, nor can it be denied, both that many difficult questions may be raised respecting these matters, and that many wild and fanciful notions have been advanced concerning them: but what truth is there which has not been abused; what Gospel doctrine which has not been perverted? Free justification, the joy and the glory of the Christian, has been perverted by Antinomianism; and the important truth that without holiness no man can see the Lord, has been abused by some who would put the *personal* holiness or righteousness of the Christian into the place of that righteousness which is *external* and *imputed*. That some have forced doctrines beyond their proper limits, and thus abused them, can never be brought forward as a fair and legitimate argument against the truths in question.

Upon these subjects we do not find that Mr. Roe has often expressed himself in a very decided manner. We believe that as we advance in years we become less inclined to engage in new controversies, or to give much attention to matters which at first may appear to us novel and strange. The revival of Millenarian doctrines at a time when the very name of them seemed to have been forgotten, appeared to many to be nought but the introduction of novelties before unheard of in the Church, and this doubtless operated in many minds as a bar to the careful study and patient examination of these interesting topics. Whether it did so in Mr. Roe's case we cannot say: indeed from the entries in his journal which we are about to lay before our readers, it would rather seem that for a considerable time they occupied much of his attention; or at least that they were frequently brought under his notice, by those who felt interested upon the subject.

In a former page of this chapter we have already given

the first notice which occurs among Mr. Roe's papers of the subject of the second advent—a subject which he there describes as "confessedly one of importance." The following are the principal remarks which afterwards occur on the point:—

"1829. Jan. 10th.—Had a good deal of conversation on the subject of the Millennium with George and Mrs. Hamilton. He regards it as an opinion only, and therefore not to be preached."

"Feb. 22nd.—At night considered the Millennium question, which, to say the least, is involved in much obscurity."

"1830. Aug. 26th.—I have read with delight, and I hope with profit, Wardlaw's last volume of Sermons, including one upon the Millennium, which is written with great ability, and evinces great humbleness of mind. He is a candid, perspicuous, and argumentative writer. He writes for 'edification, not for fame:' and again, read Wardlaw's Sermons, concluding with the one on the Millennium, which is very able, and to me satisfactory."

This, which is perhaps the strongest expression of his opinion to be found in his remains, quite sets at rest any question which may be raised concerning Mr. Roe's views on this controversy. Mr. Wardlaw, it is well known, took what is called the anti-Millenarian side of the question, denying that our Lord should come at the commencement of the thousand years, or that there should be a first and second resurrection. We say he denied, for we do not believe that he disproved, or that any man can disprove, the premillennial advent of the Lord, or the doctrine of a twofold literal resurrection: but into this we cannot enter. Suffice it to say, that the above extract from his diary is perfectly decisive as to the views entertained by the respected subject of these pages. ions to

these exciting topics occur subsequently to the last we have given, but as they exhibit no change of mind we do not deem it necessary to give them insertion.

We cannot, however, conclude our remarks on this subject without stating our conviction that the agitation of these questions has been of material service even to those who have not embraced what are technically called Millenarian doctrines. Before the controversy on these points, who ever heard the Scriptural truths of the second Advent of Messiah, or of the Resurrection of the body treated of in the pulpit? Death and Judgment, Heaven and Hell were indeed constantly urged as motives to "flee from the wrath to come;" but that which we believe to be the more scriptural motive—that which is so often dwelt upon by the Apostles—ay, and by the LORD himself as the most stirring motive to watchfulness—His own second coming—this was rarely, if ever touched upon. The cry, "Behold the Bridegroom cometh" was indeed seldom, if ever, addressed to the slumbering virgins. It is not so now. We mean not to say that the Præmillennial Advent is preached; but we do say that the Scriptural facts, which none can deny, of the second real Advent of the Lord, and of the resurrection of the body, are now preached, unsystematically it may be, but still so preached as to bring them ever before the mind of the Church: and thus means are used to produce in Christians a more scriptural state of mind, a state of hope and of expectancy.*

Another stirring question has been referred to—the claim to spiritual gifts put forward first in Glasgow, and subsequently in London, by a party who afterwards became

* See the extract from Diary of December 6th, 1830, at the close of this chapter.

identified and named after Mr. Irving. Upon this, as upon the foregoing subject, Mr. Roe, has not made very many remarks: and the few that do appear show that he had never felt the slightest hesitation in condemning those frightful exhibitions, and pronouncing them sad and awful delusions. His opinions on the gifts will best be known from the following passages from diaries and letters.

"1830. Sept.—Met Mr. Irving of London at Mr. Kelly's, and heard him lecture upon John xvi. What he said was in the main very common-place: some thoughts were sublime; but he spoke in a very mystified manner about the dwelling of believers in Christ after death. He expressed his decided conviction that the miraculous gifts which were conferred upon the Apostles would never have been taken from the Church, but for her unfaithfulness; and said that he looked upon the work now going on among the *Roweites* in Scotland as a work of God. How a man of education, understanding, and piety, could sanction such enthusiasm appears very strange. Yet we have seen it in all ages of the Church; and it is a standing proof of the ignorance, weakness, and too often of the pride of man. He likes to embrace novel opinions, and to see strange sights. In fact, he likes any thing rather than the self-denying doctrines of the cross. He will even delight in mortification, if he be able to indulge his self-will and self-love at the same time.

"Mr. —— observed of Mr. Irving, that he was a striking instance of the union of great power and great weakness. Mr. Irving set forth, in a very striking manner, the necessity and privileges of baptism; and I hope that his observations may have weight with many who seemed to believe that there was no blessing connected with that

ordinance. Budd has thrown great light upon the subject; and it is very desirable that the public attention should be more directed to it, than it has been."

"1831. Dec. 31st.—Had a conversation with —— and —— upon the tongues and miracles which are now distracting so many in London and elsewhere. I believe the whole to be a delusion, and a work highly approved by the Prince of Darkness."

Letter to a Lady. "Nov. 12th, 1831.—I have no hesitation in saying, that the miracles, so called, and the boasted gift of tongues, are the result of an awful delusion, and that they are made use of by the great enemy of souls to impede the work of God, and to strengthen the hands of Popery and Infidelity."

To the same.—"I have no hesitation in saying, that the proceedings in Mr Irving's Chapel are dishonouring to the Christian name and character. What would our Lord, what would the Apostles, what would the primitive Church have thought of such proceedings? . . . . . I am convinced, that sooner or later those who are now engaged in these proceedings will repent of their doings; and such of them as are true believers will be greatly ashamed and greatly humbled. A most intelligent gentleman has just returned from a visit to London, which he made for the very purpose of forming his opinion from actual personal observation; and although he is very ardent, and has no strong attachment to any church or form, yet he unhesitatingly declares that the whole, from beginning to end, is a delusion—that he believes most of the persons engaged to be *deceived:* but a few he met he could look upon in no other light than as *deceivers.* Every sober-minded Christian is, I think, called upon to bear his

testimony against such pretensions; and this he can do without questioning the power of God."

To the same. "Aug. 15th, 1832.—Your last letter has afforded me real pleasure, as it filled me with the hope that the hour of your complete emancipation from what I cannot but regard as a most awful delusion, is not far distant—let me hope, from recurring to its date, that the hour has already come. The Lord seems to be giving you just and sound views; and it is my prayer, that he may root and ground you more and more in the faith, so that you may be proof against the various winds of doctrine which blow so furiously, at this present time, against the fold of Christ."

"1832. Sept. 29th.—Spent from Tuesday morning to Friday evening at the Meeting at Powerscourt House, for the consideration of prophetical subjects: and upon the whole it was unprofitable. Many of the subjects were evidently difficult to be understood. The most extravagant assertions were made, and dogmas quite opposed to each other maintained with the greatest pertinacity. The duty of seeking for miraculous gifts was strongly insisted upon! Oh, what a fool is man!"

With this expression of Mr. Roe's matured opinion of the gifts we close this subject.

Let us now again accompany Mr. Roe in a tour taken in the year 1830. This we prefer doing, rather than to dwell on his proceedings in his own parish, for these are necessarily so similar day after day, that we could hardly expect to be able to lay them before the reader in such wise as would be pleasing.

"1830.—On Friday, 23rd July, left Kilkenny, after an illness of three months, by which I was greatly debilitated, and rendered quite incapable of duty: but, through all,

the Lord was very gracious to me, and gave me a deep conviction of my utter ignorance and helplessness. May it abide. May I ever lie humbled at the foot of the cross; and may the will of my heavenly Father ever be that to which I shall not only submit, but which I shall desire and prefer. During my illness, my old friend Dr. Truell died in peace, with the fullest hope of eternal bliss, through the atoning blood of Christ. Glory be to God."

"Had some very profitable conversation with Dr. Cheyne upon Christian experience, upon the most judicious method of training up children, and upon the duties of a Christian Minister. He is a man of a sound mind, and has a heart-felt experience of divine things."

The gentleman here mentioned, who was a very eminent physician, was one for whom Mr. Roe had for many years felt the very highest and truest regard. These may be best understood, from an entry in his journal for the year 1836. "On the 31st of January my beloved friend, Dr. Cheyne, died, after a long and distressing illness, throughout which he was wonderfully supported by the arm of the Lord. His hope in the Redeemer was sure, and he long contemplated death with the feelings of one who had, by grace, triumphed over the fear of it. He was long an enlightened and devoted Christian, and was made instrumental of good to many. He took a lively interest in the spread of divine truth. He was a lover of consistency, and a lover of good men of all denominations. His kindness to me, both as a friend and a physician, was long-continued and invaluable. I have not one friend, in all respects, like him, so that his removal is deeply felt by me."

We return to the Diary of 1830.

"Several very kind friends have visited me who felt for

me during my illness, and I feel that I ought to be very thankful for their Christian solicitude. But what is the most striking demonstration of the love of one human being to another, when compared with the love of God who sent his Son to be the Saviour of the world—the Saviour of a rebellious, polluted race that had run counter to his will in every thing. A sense of this love is the only thing that can keep any man in the fear of the Lord, or wean his heart from earthly lying vanities."

How true is this, and yet how sadly overlooked by multitudes. Superstition may shroud a man in sackcloth, or entomb him in a monastery; experience of the disappointments of the world may sour the temper, or make one disgusted with its trumpery and lies: but it is only the love of the Lord, the love of Him who first loved us, that can or ever does really wean the heart from earthly lying vanities.

"Wrote an address to the readers of a paper entitled 'a dying Thief and a dying Saviour.' Wrote also a preface to Mason's admirable 'address to passionate professors.'"

We have not seen the preface to the latter of these little works. The address appended to the first-mentioned tract is very short, and, having been thought by many an excellent summary of Divine truth, is here presented to the reader's notice:—

"Dear Reader—Hurried as you may be by the business of life, harassed as you may be by cares and perplexities of one kind or other, do stop for a few minutes and give an attentive perusal to the following observations upon one of the most important and astonishing passages in the word of God. Perhaps it is the first time your attention has ever been called to it—perhaps it may be the last! May the

Holy Spirit, who has indited and left it upon record in the Holy Scriptures, bring it in his Almighty power to your heart. Though thou art not a dying thief, yet thou art a dying sinner—yea, a sinner by nature, 'dead in trespasses and sins' (Ephes. ii. 1)—a sinner lying under the wrath of God, for 'he that believeth not is condemned already' (John iii. 18)— as inner whose sins of omission and commission are red as scarlet or crimson. Start not at this apparently awful charge, saying in the pride and self-righteousness of thine heart, 'is thy servant a dog that he should do this great thing.'—2 Kings viii. 13. Attempt not to justify thyself, or to stand upon the ground of thy fancied merits, when thou art brought in guilty before God by his unchangeable law, which is holy, and just, and good. No evasion, no subterfuge, no plea, no excuse, no assertion, no supposition, no hope of thine, can alter thy case, or improve thy condition, or screen thee from the just displeasure of Him whose wrath is as the roaring of a lion.

"God, whose name is Love, knew this from the beginning, and because there was no eye to pity or hand to save—because the door of access unto him was closed so fast that all the power of men and angels, had it been put forth, could not have opened it—therefore his own arm brought salvation. He came down from the throne of his glory in the person of his Son Jesus Christ, (who testified, 'I and the Father are one,) and reconciled the world unto himself, not imputing their trespasses unto them.'—2 Cor. v. 19. Here there is hope, here there is peace, here there is salvation; for 'he that believeth (not he who merely says he believes) is passed from death unto life, (mark the word *is* as stating positively a present actual change,) and shall not come into condemnation.'—John v. 24. Regard not

those as thine enemies who would remind thee that thou art a sinner, for every attempt to prove that thou art not one, is (independent of the ignorance which it exhibits) an attempt to tarnish the gold of that perfect righteousness in which the redeemed servants of the Lord will shine for ever and ever. Where no sin exists, no Saviour is needed; for Jesus Christ himself declares, 'they that be whole need not a physician, but they that are sick;' and that he came not 'to call the righteous, (for throughout the whole earth 'there is none righteous, no, not one'—Rom. iii. 10,) but sinners to repentance.'—Matt. ix. 12, 13.

"This is the good news which the Gospel brings; this is the good news which every Minister is commanded, at his peril, to preach; this is the good news which causes all who believe it to rejoice in tribulation and in death: may it be brought home to thy heart in demonstration of the Spirit and of power, that thy peace may flow as a river, and that joy unspeakable may be thy abiding portion."

"Diary. I have just finished the perusal of the 'Life of John Mason Goode, M.D.' and cannot but wish that it was read by every Physician. He was an eminent instance of the power of truth, and of the duties which can be performed by a single individual who possesses habits of order and diligence."

On Sunday, August 15th, Mr. Roe notes his having heard a Sermon preached at Sandford Church, by one, then a Fellow of Trinity College, and since raised to the Episcopal Bench. Were we to insert Mr. Roe's entry as it stands, it might seem to many who are ever ready to attribute motives of an unworthy kind to others, as a piece of fulsome adulation on our part to one now placed over us in the

Lord. We, therefore, merely state that he expressed his particular delight at the Sermon, which was from the text, "Thou art not far from the kingdom of God:" and concludes his notice with this wish, in which we are assured many will heartily unite:—"May he be spared faithfully to preach, and continually to adorn the doctrine which is according to godliness."

Upon hearing of the death of an aged parishioner, he says—"I never hear of the death of a parishioner that I do not feel grieved with myself for my great unfaithfulness, and bowed down under a sense of the loving-kindness of God in sparing so unprofitable a Clergyman as I am. I have not so constantly as I ought to have done, taught my people from house to house; and too often in my visits I have been led to speak of other subjects than that of religion. This ought not to be so, when my debility of body so effectually prevents me from labouring as I once did."

Noticing the receipt of a letter from a friend, in which he was informed that the attention of some careless people had been turned to the subject of religion by his expositions of Scripture during the foregoing year, he observes—"Great is the mercy vouchsafed to sinful man in making him an instrument of good to his fellow-men. May I be ever humble and thankful, remembering who maketh me to differ, and that by the grace of God I am what I am."

"Wrote thoughts upon the death of my much-loved friend George Hamilton, whose loss is indeed a great one to the Church, his family, and his friends."

These thoughts Mr. Roe afterwards published: and as we are well aware of the long, and warm, and cordial friendship—a friendship built upon and cemented by the religion

of the Cross—which existed between those faithful men, we annex a few passages which testify to the high estimate which the writer of them had formed of the friend and brother, whose loss he truly and sincerely lamented.*

THOUGHTS ON THE DEATH OF THE REV. GEORGE HAMILTON.

"Whenever Jehovah addresses us, whether by his Word or by his providential dispensations, it is our duty to attend to the communication, and to say with one of his saints of old, 'speak, Lord, for thy servant heareth.' . . Whether he threatens or promises—whether he spares sinners, or executes vengeance upon them—whether he causes his people to enjoy rest and peace, or tries them in the furnace of affliction—whether he sends forth fresh labourers into his harvest, or removes either those that have just entered upon their labours, or those that have borne the burden and heat of the day, it is his blessed will that we should see his hand, and acknowledge his sovereignty in all these things; that we should silence the rising murmurs of our hearts, be still, and know that he is God. . . . . .

"These thoughts have been suggested by the removal from amongst us of a beloved friend and brother, the Rev. George Hamilton, at a time when, according to human judgment, his solid talents, his ready address and biblical knowledge, were so much needed, to combat the error that finds so many advocates, and to defend the truth that meets so many virulent and determined opposers. A lover of the Bible—a friend of truth—an enemy to, and exposer of false doctrine—an advocate of free inquiry, and of the right of private judgment;—he brought to the pulpit, to the

* See also a letter at the end of this chapter.

platform, and into society, a comprehensive mind, well stored with facts, not with speculations—extensive and diversified information—an intimate acquaintance with the Hebrew Scriptures—a memory that scarcely ever failed—an eloquence most convincing—a collectedness in spirit and manner, that was proof against taunts and captiousness—and a fearlessness that no aggression could daunt. He was an able Minister of the New Testament—he walked with God, and he confessed the Lord Jesus Christ before men. Unlike too many who enter into the sacred office, he set out, from the very first, with a fixed purpose to devote himself wholly to the work; and I well remember the visit he paid me on the day of his ordination, when, entering my study, under a deep sense of the awful responsibility which attached to him, he fell upon his knees, and entreated me to pray, that he might never forget the vows which were upon him, but faithfully do the work of an Evangelist, and not bring discredit upon the Ministerial or Christian character. Impelled by the spirit of his Divine Master, he, from that period, abounded in the work and labour of love. Such a man is, as has been justly observed, no common loss. The Church of England has been deprived of one of her most enlightened and useful Ministers; the different religious societies, of one of their most zealous supporters; his family of a relative, who, as a husband, a father, a son, and a brother, gave ample proof, that his faith was not inoperative, but that while it gave peace to his soul, it made him conscientious in the discharge of every Christian duty; his associates, of a friend, sincere and constant. His friendship was undeviating, like the principles upon which it was founded. In so selfish a world as this is, the death of such a man does, indeed, produce a chasm

that may not readily be filled up: but it is thus God 'accomplishes the number of his elect;' and if there be one less in the 'church militant here on earth,' there is one more in the church triumphant in heaven. We may mourn, (yet not as those who have no hope,) but he rejoices; not sent away, but 'only sent before—a star which, going out of sight, does not die and vanish, but shines in another hemisphere.'—RUTHERFORD." . . . . . .

"Under all the sorrows to which 'flesh is heir,' it is most animating to hear, that one of like passions with ourselves has been by divine grace, rescued out of the corruption of the world; has been filled with the love of Christ, and has entered into the glory for which he longed and prayed. Death came upon our lamented friend very unexpectedly, but it found him watching; and when he observed something in the countenance of the physician which indicated intensity of thought and anxiety, he immediately spoke to this effect:—'Do you think me in danger?' 'Yes, sir, in imminent danger.' His words were, 'I am not afraid to die—my house is set in order.'

> —"Death, if thou canst assume a form like this,
> Do we not ill to shrink from thy approach?—
> Nay, even though thou com'st without a warning."

"His meaning could not be mistaken by those who were acquainted with him, for they well knew that although he could in a measure, make the appeal which St. Paul did—'To me to live is Christ, but to die is gain;' yet like that inspired Apostle, he abhorred the thought of glorying in any thing, 'save in the cross of our Lord Jesus Christ.' He was persuaded that the fruits of righteousness were not as abundant in him as they ought to be; that there was

much impurity attaching to his best motives; and that there was unbelief mixed up with the very faith by which he embraced the great salvation of the Lord Jesus Christ. The result of this persuasion was, as it must ever be, humiliation of soul before God—renunciation of self in every shape—a desire to be found clothed, not with the righteousness which is of the law, but 'that which is through the faith of Christ—and prayer to be upheld, directed, and comforted in every trial, in every duty, and in every conflict, by the Holy Ghost. . . . . .

"When a standard-bearer falls, the enemies of truth imagine that 'God hath forgotten to be gracious,' and that there is 'none to deliver:' but He who was able, 'out of the very stones' of the earth 'to raise up children unto Abraham,' has promised never to forsake his people or his cause—He will be with them, even unto the end of the world. This glorious promise has not been made exclusively to any one visible church, but to the 'assembly and church of the first-born, whose names are written in heaven;' and the day is not far distant when the world will be rescued out of Satan's hands; and every true believer be made a partaker of the ineffable and eternal glory of Christ, his living head.

"The following are a few of the many reflections, to which the death of this valuable man naturally gives rise:—

"1. He was 'taken from the evil to come.' The work for which he was born, for which he was created anew in Christ Jesus, for which he was so highly endowed, was done; and his afflicted widow, children, and relatives, may dry up their tears, comforted by the persuasion, that he has entered into the joy of his Lord—even that joy which the Saviour looked forward to, when 'he endured the cross, despising the shame' which was connected with it.

"2. A profitable lesson is afforded to his surviving brethren in the ministry, to devote themselves wholly to the various and important duties which it imposes; to pray that they may be delivered from the fascinations of an evil world, and that they may live as those who are 'called by the Holy Ghost;'—for 'an ungodly minister is of no more benefit to his congregation, than a lamp without oil would be to a company in a dark room.' Let them reverence, and search, and defend the Scriptures of truth as he did; while they 'follow his faith, and consider the end of his conversation, Jesus Christ, the same yesterday, to-day, and for ever.'—Heb. xiii. 7, 8.* Let them beware of inconsistency, which ever stands as a mighty obstacle in the way of usefulness; let them not, in the ardency of their zeal to propagate their own peculiar views of truth, neglect the vineyards in which they have been specially appointed to labour; let them not, while engaged in conflict with the prince of darkness abroad, leave their own flocks exposed to the ravages of that great destroyer.

"3. A solemn warning to his bereaved and afflicted flock. The change of your late minister is but a change of preferment; it is but the call of his Master to 'come up higher—to take his harp, his palm, his crown, and bid an eternal farewell to all his cares and sorrows.' He was 'a burning and a shining light' for a considerable period. An ample opportunity was afforded of comparing his profession with his practice, and of ascertaining the fact, that the same Divine influence which 'opens the understanding to understand the Scriptures, produces holiness of heart and life.' But I would ask, who among you has believed the message which

* See an admirable Sermon upon this text in Cecil's Works, which well deserves the attentive perusal of every Christian minister.

he delivered? Who has treasured up the words of wisdom which he uttered? Who has fled for refuge to the sanctuary, of which he told his hearers—even Christ? Who has been redeemed from iniquity, and found peace with God. Who rejoices in the hope of eternal life, by virtue of union with Him, who is 'the brightness of the Father's glory, and the express image of his person?' If his removal has been caused by the Divine displeasure, in consequence of neglected or despised opportunities, which have been so long and so mercifully afforded to you, it ought to produce great humiliation of mind and earnest prayer, that before the door of death is closed, repentance unto life may be bestowed. May the Lord raise up in his successor 'a pastor after his own heart,' who will feed the flock with 'the sincere milk of the word;' and be as he was, 'an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.'—1 Tim. iv. 12.

"4. His adversaries may possibly regard his death as a judgment upon himself; for those who are ignorant of the word of life, and untaught by the Spirit of God, know not his ways, nor are they able to perceive that his love is ofttimes as strikingly manifested in death as in life. Their triumph is, however, short-lived. Is it a judgment to have peace of conscience? Is it a judgment to have 'good hope through grace?' Is it a judgment to have a treasure in heaven, and to be put into everlasting possession of it? Is it a judgment to enjoy the presence of the Lord, and to be enabled to 'count all things but loss, for the excellency of the knowledge of Christ Jesus?' Is it a judgment to pass along the 'valley of the shadow of death fearing no evil,' and finding it to be the passage leading to those mansions of bliss, where he has prepared a place for all his disciples?

Is it, in short, a judgment to be released effectually and for ever, from pain and sickness—from care and sorrow—from anxiety and disappointment—from temptation and sin—and to spend an eternity, not only in the society of 'the spirits of the just made perfect,' and the 'ten thousand times ten thousand that surround the throne,' but also in the presence of the great Jehovah, Father, Son, and Holy Ghost? If this be a judgment, may the writer, and the reader, and all the objects of their esteem and love, be visited by such an one.

"The Jews, and his Roman Catholic countrymen, were objects upon which the warmest affection of his heart rested: he deeply studied the religious principles of both, and he lost no opportunity of presenting to them the unadulterated truth contained in the Bible, and urging the necessity of examining it for themselves, unawed and uninfluenced by the threats and the sophistry of Priests and Rabbies. Was he their enemy because he told them the truth? Very far from it; and I can state, without fear of contradiction, that 'his heart's desire and prayer for' both was, 'that they might be saved.'—Rom. x. 1." . . . . . .

"PEOPLE OF ISRAEL! he loved you; he sought not your wealth, but your souls; he wrote for your edification; he preached that he might interest others to feel for your temporal and spiritual destitution; he argued with your Rabbies, in the hope of convincing them of the great truth, to which the myriads of glorified spirits in heaven bear testimony—that JESUS OF NAZARETH IS THE TRUE MESSIAH—the very Messiah, whose day Abraham saw, and in the contemplation of which he rejoiced—the very Messiah to whom all the prophets bore witness—the very Messiah upon whom the Holy Ghost visibly descended, when the

Father pronounced him to be his 'Beloved Son, in whom he was well pleased.'—Mat. iii. 17." . . . . . .

"Roman Catholics of Ireland! your departed opponent was your sincere friend, and felt a deep solicitude in your present and eternal welfare. A principle of love, as well as of duty, led him to address you with fidelity and earnestness. Convinced that 'the wrath of God is revealed against all ungodliness and unrighteousness of men,' he 'lifted up his voice as a trumpet to show you,' in common with others, 'your transgressions and sins;'—convinced that the loss of the soul is the greatest loss that man can sustain, he pointed out to you its infinite value and the inestimable price which was paid for it, even the blood of Jesus; —convinced that there is a hell of misery, and a heaven of glory, he urged the necessity of your fleeing from the one, and pressing forward toward the other;—convinced of the proneness of the human mind to follow the delusions of error, and to turn away from the dictates of truth, he addressed you in the Lord's name; he delivered to you the Lord's message, and he felt that he was not left at liberty to withhold the Lord's awful sanction—'He that believeth not shall be damned,' (Mark xvi. 16);—convinced that those who are most unacquainted with the Holy Scriptures, are most liable to substitute some other rule of faith and practice, he exhorted you, as he did his own flock, to read, and search, and compare them without reference to any human authority whatever, remembering what is written—'If any man will do his will, he shall know of the doctrine whether it be of God.' 'When He, the Spirit of truth, is come, he will guide you into all truth' (John xvi. 13);—convinced that in the judgment of the great day every man must, in his own person, give an account of the deeds

done in the body, and that no proxy will be allowed, he called upon you as rational, immortal, and accountable beings, to think, and judge, and act for yourselves; to *call no man master upon earth*, and to follow no man one step farther than he followed Christ;—convinced that God has made known to fallen man *only one way*, by which his sins can be pardoned, his guilt removed, his heart cleansed, and his conscience purified, he set forth the Lord Jesus Christ, in obedience to his commission, as *the way, and the truth, and the life;* as *wisdom, and righteousness, and sanctification, and redemption*, unto all who are in Him by faith. This was in perfect accordance with the message delivered by the angel to the Virgin Mary, 'Thou shalt call his name Jesus, for he shall save his people from their sins;' with that of John the Baptist, 'He shall baptize you with the Holy Ghost and with fire;' with that of Peter, Paul, James, Jude, and all the Evangelists. If they were wrong, he was wrong; if they were right, he was right; for he uttered not a sentiment of his own—he broached no opinion of his own—he spoke not in his own name, or by his own authority, or with the remotest idea of attaching others to himself. Christ crucified was his unvarying theme; and when he testified that *no man cometh unto the Father but by Him*, was he wrong?—was he blinded?—was he deceived?—did he act foolishly? By no means. No man is wrong, or blind, or deceived, or foolish, who speaks according to the oracles of God. 'To the law,' then, 'and to the testimony; if they speak not according to this word, there is no truth in them.' The truth which he advocated with such power, sincerity, constancy and judgment, was that which smoothed his pillow of death, which banished fear, which filled his soul with

the blessed hope of everlasting life, and which enabled him fully to realize the feelings of the Apostle, when he said—'To depart and to be with Christ is far better,' than to be here under any circumstances. I would, then, reiterate his appeals to you, and say, 'Behold the Lamb of God, that taketh away the sins of the world!'—'Except a man be born again, he cannot see the kingdom of God.'—'If any man have not the Spirit of Christ, he is none of his.' 'Blessed is the man to whom the Lord will not impute sin.'—'The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light,' even the Lord Jesus Christ.—Rom. xiii. 12, 14. 'There is neither work, nor wisdom, nor device in the grave, to which we are hastening.'—'As the tree falls so it lies.' There is no pardon of sin, no cleansing from pollution, no genuine repentance for the soul that dies unwashed in the blood of Jesus. Those who die in sin have no more hope, or ground of hope, than Satan and his angels, who *are reserved in chains under darkness, unto the judgment of the great day.* Those who die in peace, reconciled unto God through the Son of his love, are as happy and as secure as the angels in heaven, who have kept their first estate. The sinner who is cut off in his sins, and in his blood, can never be delivered from his misery. The servant of God having entered into the glory prepared for him from the foundation of the world, can never forfeit it. The one can never rise to bliss—the other can never fall into misery.—Luke xvi. God waits to be gracious. Although there is but one way of salvation, it is wide enough to admit all who enter at the strait gate: all who enter upon it are welcome, are safe, are happy; for they are in Christ spiritually, as Noah was in the ark

actually. The flood of waters which covered the tops of the highest mountains, could not overwhelm him; and the most tremendous flood of divine wrath cannot touch, as it were, the sole of the foot of one of those *little ones to whom the Father has promised to give the kingdom.*"

Some years after, in 1832, Mr. Roe again appeared before the public in connection with a member of the same family, having, as he says, "at the request of an old and valued friend, undertaken to pen a Preface to a Volume of Tracts and Sermons." The friend here mentioned was the Rev. Hans Hamilton, D.D., Rector of the Union of Knocktopher and Kilmoganny, in the Diocese of Ossory. This worthy man and excellent Christian Minister, was one of the very first who came forward in his Master's cause at a time when religion was unfashionable, and any particularity about it was sure to expose one to scorn, and ridicule, and contempt. The reader will, it is hoped, recollect that his name, as well as that of his father, the late Bishop Hamilton, appeared early in our pages as favourers and forwarders of true religion, and that he was one of the original planners and members of the Ossory Clerical Association—a Society to which we verily believe may be traced much of the good which has since been accomplished in Ireland through the instrumentality of the Church. Between Dr. Hamilton and Mr. Roe a long and most intimate friendship existed: and when the former was about to publish a Volume of Tracts and Sermons, which appeared in 1832, he applied to the latter to preface them with a few observations. Mr. Roe gladly responded to the call, and we cannot resist the inclination which we feel to give a few extracts.

The writer, after some prefatory remarks, proceeds to say—"It may, however, be useful to turn our thoughts to the few following subjects of consideration:—

"1. The present state.

"2. The present duties.

"3. The present prospects of the Church in Ireland—a Church to which I was from my earliest days attached by strong associations, but for which I now feel the cordial regard that results from sober and lengthened reflection.

"Her state is a suffering one. Enemies with rude hands are endeavouring to spoil her, and to treat her as the wild boar of the desert would the tender vine. Many of her appointed watchmen are still asleep, and appear to expect that to-morrow will be as this day, and much more abundant." . . . . . .

"It is required in Stewards that a man be found faithful;—but if honesty, sincerity, integrity, and diligence be requisite in Stewards of earthly goods, they are indispensable in 'the Stewards of the mysteries of God.' Their office is of heavenly origin: their employment is wholly of a spiritual character, and its fruit is to remain, not for a time only, but for ever. They are called to 'make full proof of their ministry,' 'publicly, and from house to house, testifying repentance toward God and faith in the Lord Jesus Christ.' Had this been done in Ireland even for the last century, we should have had a very different order of things from what is now visible. . . . . The mass of the population have been most grievously neglected. Generation after generation has passed into Eternity without a single combined effort being made to let in upon their darkened minds the light of Gospel truth; to burst the

fetters of ignorance and superstition by which they were 'fast tied and bound;' to point them to the place of blessedness and glory, and to make them acquainted with the Lord Jesus Christ, who is the only way that can ever lead to it. . .

"2. The duties of the Church in this dark day of her tribulation.

"Let the Clergy be acknowledged by their respective flocks as able Ministers of the New Testament, capable of reproving, rebuking, exhorting with all authority. Let them fearlessly lift up the Standard of the Cross, and call upon sinners to rally round it. Let them blow the trumpet of the Gospel, so that it give not an uncertain sound; let them set forth Christ in all his fulness of grace and glory, as having 'died for our sins and risen again for our justification:' and let them never cease to proclaim the truth—'by grace ye are saved, through faith, and that not of yourselves; it is the gift of God, not of works lest any man should boast.' Let them also testify, that as 'if any man have not the Spirit of Christ he is none of his,'—so none can possess his Spirit, without being 'careful to maintain good works;' 'without purifying himself even as he is pure;' without 'perfecting holiness in the fear of the Lord.' Let them preach by their daily walk as well as from the pulpit. Let them 'through the Spirit mortify the deeds of the body,' 'set their affections on things above,' and 'keep themselves unspotted from the world;' ever remembering that they are consecrated to a holy service, and that they are bound to the discharge of its duties by vows as binding as they are solemn. . . . . .

"Great blessings are ever attendant upon a faithful ministry: the sick will be visited; the healthy will be exhorted;

the young will be trained up in the way which they should go; and the wants of the poor will be relieved." . . .

"Much might be stated upon the subject of discipline; but there is no space for it here. Let it suffice to observe, that discipline is in a very lax state, and that the re-establishment of it is most desirable." . . . .

"3. If it should be asked, what are the prospects of the Church in Ireland? I unhesitatingly reply, that they are not such as should excite despondency. Never in her history could she boast of so many truly devoted preachers of righteousness, as at the present moment. Never were flocks, generally speaking, so well instructed in Scripture truth. . . . . .

The Clergy have, with exemplary patience, taken 'the spoiling of their goods.' No murmur, no clamour proceeded from them: they committed their cause to God, and they are content to abide his will. But as soon as an attempt was made to dictate terms upon which the Bible was to be used in the instruction of youth, they were fired with an holy indignation, and, with very few exceptions indeed, spurned them at the very time when, above all others, self-interest prompted them to be silent." . . .

Having, then, alluded to various works, at present in progress, Mr. Roe proceeds: "Doubtless, the Church remained long insensible to the privileges with which she was invested; but the Lord has roused her, has shaken her from the dust, has put on her beautiful garments, has spoken comfortably to her, has acknowledged in an abundant manner the labours of her devoted and spiritually minded ministers, and is employing her as a chosen vessel to bear his name among the despisers of it. Truly we

may say—'The Lord hath done great things for us, whereof we are glad;' and we are called upon to 'give him no rest,' until he make his spiritual Jerusalem 'a praise in the earth.' Let the Gospel's joyful sound be heard from every pulpit; let the Lord Jesus Christ be lifted up in an uncompromising message; let there be no water mixed with the pure wine of divine truth; let no alloy appear in the pure gold."

"There is a Spiritual Temple to be built; let no attempt be made to lay any foundation, save that which is laid, even Jesus Christ. There is a way to eternal blessedness to be pointed out; let the eye and the heart be directed to Him who is that way. His name is 'above every name:' and as it was announced from heaven by an angel, so ought it be re-echoed from earth by all who make mention of it—that both worlds may be filled with his glory."

In giving these passages insertion in this place, we have anticipated the course of our narrative by two years: but as we came in our due course to mention Mr. Roe's "Thoughts upon the death of the Rev. George Hamilton," it seemed advisable to refer also to this other subject, and thus to unite together in our pages three faithful and efficient Ministers of the Church, who for years laboured together in the cause of God, and now rest together in Jesus, in sure and certain hope of the resurrection to eternal life.*

Returning to Mr. Roe's journal, we find him thus giving utterance to his feelings on having heard of the conversion of one, long known to him by name and character, but hitherto personally unknown—the lady to whom he wrote

* Dr. Hamilton died in 1839. His name will be found affectionately mentioned by Mr. Roe, in his Twenty-fourth Annual Address, Chapter xiv.

the letters respecting the claim to miraculous gifts, from which extracts have already been given in the former part of this chapter.

"1830. Sept. 21st.—Received a letter from England announcing the conversion of ——— Oh! how wonderful is the grace of God! How effectually can it change the vilest of the vile. She was a Roman Catholic by profession; an infidel, as she herself confesses, in principle. Not one, nor all would stop the current of that mercy which flows from the fountain of redeeming love. Whom the Lord wills he can raise out of the lowest depths of spiritual degradation. Oh, how sweet, how precious is the truth, that Jesus Christ came into the world to save sinners—to call them to repentance."

"Oct. 11th.—Blessed be God! I am able once more to engage in family prayer and to expound a chapter. . . . The leaves are rapidly falling, and afford a striking emblem of the fading of the flesh, and of all human hopes and earthly possessions. I know that my time here cannot be long: may I in faith await my departure."

"Oct. 30th.—This day visited Miss M——, whose sister died two years ago rejoicing in the Lord. She had been awakened under a speech which I made at the Rotunda. I never met her: and it was owing to a casual circumstance that I became acquainted with the fact. This gives fresh encouragement to speak in the name of the Lord; and is a proof that ofttimes good is done, when the instrument employed is quite unconscious of it. May I never be puffed up by a circumstance of the kind, but remember continually that grace alone can make one man differ from another—and that grace alone can give efficacy to the Word of God."

"Kilkenny, Dec. 6th. 1830.—Attended the Sunday School

yesterday, and preached to a large congregation, from Luke xxi. 23. The Lord strengthened me, and I desire to bless his name. Oh, that I could see those who hear the truth turning to the Lord, and walking in his ways. The question often returns with pain to my mind, 'Lord who hath believed our report?' The reign of millennial glory has not yet arrived, but it is nigher than ever; and it is our duty to pray that we may wait in hope, and labour as those who have to give account. Awful times will most likely precede that glorious period; and if we can judge from present appearances, they are at the door."

Referring at this time to the death of his beloved daughter, he makes the following remarks:—

"Another year of separation between my darling child and myself has come to a close; and at various times throughout it have I felt the loss I have sustained, and my need of the sure promises of God to keep me humble, patient, and resigned. These promises have ofttimes come to my relief, and have never failed to administer consolation. Believing them, I can say, 'The Lord hath done all things well,' and that he has mingled the sweetness of his love with the bitterest cup I ever drank of. True, I am still bound by many ties to earth—I am harassed by many cares—I have to lament many distractions; but in the Sacred Scriptures I see a vista opened before me, and looking through it, I see at the end an unbounded prospect of glory and unutterable delight. If then sorrow endure for a night, joy will come in the morning. If tears continually flow here, in a little time they will all be wiped away. If the desire of mine eyes has been removed hence, it is, I humbly trust, that when I am myself removed, there may be a re-union perfect, delightful, and ever-

lasting. Delightful thought! that when 'Jesus shall appear the second time without sin unto salvation,' those who have slept in him shall appear with him. Their resurrection will wondrously display the Divine Glory, will attest the Divine Power, will fully realize all their hopes, and perfectly consummate their happiness. Then will the Lord Jesus be found their complete redemption! What a blessed meeting will then take place between the redeemed of the Lord, with him and with each other! What a soul-comforting fellowship will then be everlastingly perpetuated, not subject to interruption or vicissitude. No troubles will then assail, no dangers will then affright, no separation will then exist between the members of that family of which Christ is the head; but all will have entered into rest, and all will be employed wholly and unceasingly in singing the praises of Him *who washed them from their sins in his own blood, and hath made them kings and priests unto his Father.* In sure and certain hope of this resurrection, I have committed the body of my beloved child to the dark and silent tomb; and during all the days of my earthly pilgrimage, I shall comfort myself by the belief, that what has been *sown in corruption shall be raised in incorruption;* that what has been *sown in dishonour shall be raised in glory*, and that what has been *sown in weakness shall be raised in power.* As to myself, I feel that the day is not far distant when I shall say *to the worm,—Thou art my brother and my sister.* When that day arrives, may I, like my beloved child, *lie down in peace and take my rest*, until that happy morning shall be ushered in by 'the voice of the Archangel and the trump of God;' when the feelings and expectations of the ransomed tribes of every nation, and clime, and tongue, shall have a ready utterance, and be per-

fectly expressed in the triumphant words—'*Lo! this is our God! we have waited for him, and he will save us. This is the Lord! we have waited for him. We will rejoice and be glad in his salvation!*' The hope of meeting the Saviour and of being with him for ever, has a most purifying influence upon the mind—deadening unholy affections, checking wandering thoughts, exciting to watchfulness, and giving strength alike to resist temptations, to bear trials, and to perform duty. All these effects were most strikingly exhibited, both in sickness and in health, in my dear departed child: and it is my earnest prayer that they may be as visible in myself, and in the other beloved members of my family. May none of us be ever moved away from the hope of the Gospel which we have heard; but trusting in Him who is 'the hope of Israel and the Saviour thereof,' may we abound in hope through the power of the Holy Ghost."

We conclude this, as we have some other chapters, with a few letters.

To James Wimble, Esq., Hull.

"Kilkenny, Jan. 20th, 1830.

"My dear Friend—I thank you very much for the last newspaper you sent, containing the proceedings relating to your new Church. It is always a great gratification to me to hear from Hull; and I most sincerely pray that Popery may never obtain a settlement within its walls; and that there may ever be found there faithful men to proclaim the unsearchable riches of Christ. Popery was never more alive in Ireland than at this moment; but it is a cause of thankfulness that she never was so vigorously assailed. If the contest goes on, we know on which

side will be the victory. The number of pious young men who are annually entering the Church, is very great and increasing. At this moment thirteen young men who were instructed, and afterwards became teachers in my Sunday school, are preaching the everlasting Gospel as ordained ministers in the Church. Another, who you may recollect went to see me at Harrogate, is gone to glory."

To the same.

"Dublin, Jan. 28th.

"On Tuesday my dearest mother entered into rest. Her end was glorious—Christ her stay, her hope, her resurrection, and her life."

To Mrs. Wimble, Hull.

"Sandymount, Aug. 28th, 1830.

"My dear Mrs. Wimble—It has pleased the Lord to afflict me again with illness, and again to raise me up. On my return from the Dublin meetings in April I was attacked by rheumatic fever, with an accompaniment of gout and bile, by which I was brought so low as to be scarcely able to lift my hand; my appetite left me, and I had constant severe retching. For three months I was confined either to my bed or room. I am here for sea-air, which under the Divine blessing has greatly improved my health; but my strength is returning very slowly. All is, however, (and just as it should be,) appointed and regulated by Him whose name is Love. Blessed be his glorious name, he gave me patience under all my sufferings, and I know he will give me a happy issue out of all my afflictions. Why should I doubt, when, upon looking back, I can say,

of a truth goodness and mercy have followed me all the days of my life? And to whom have they been showed? To a sinner, shapen in iniquity, rebellious in practice, unmindful of the intimations of the Divine will, ungrateful for the blessings conferred! to a sinner in whom dwells no good thing, and who, if left to himself, would have gone on until he became an inmate of the place where 'the smoke of torment ascendeth up for ever and ever!' Well may those who have tasted that the Lord is gracious exclaim—'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' Oh! what a privilege to be admitted into God's family, to feast upon the rich provision that he has made for his own children, to have an interest in all his exceeding great and precious promises, to be enabled to overcome all enemies inward and outward, to draw happiness from a fountain that never dries up, to have access with confidence to a throne of grace, and to have the assurance that what is asked with a believing mind shall be received. 'Blessed indeed is the people whose God is the Lord!' Oh! that we may belong to them, both now and for ever. But do we belong to them? Upon this point we cannot examine ourselves too closely; for our hearts are deceitful in the extreme, and if the devil can blindfold us he will. Now, if we are blinded, we are led on in the ways of the destroyer; and what can be expected under such circumstances but ruin at the last? I trust, however, we see, (certainly not as clearly as we ought or might,) and that we have felt, and do feel, the corruption of heart which we brought with us into the world; and I trust also we are not strangers to the influence of that blessed Spirit, who is 'able to subdue all things unto himself'—who can open the blind eyes and subdue stubborn

wills and unruly passions—who can turn the lion into a lamb, and in fact make us 'new creatures.' Pardon of sin and victory over sin are joined together in the counsel and purpose of God; and we should not for a moment entertain the thought that we can possess or enjoy either, separate from the other. May God subdue us unto himself, and make us humble, holy, meek, patient. Our Church has sustained a great loss in the death of the Rev. George Hamilton: he was a devoted servant of Christ, and a fearless champion of his truth. He has, as a public man ready for any emergency, scarcely left his equal behind him. I have deeply felt his removal: he was one of my oldest and most attached friends. His end was peace—no doubt or fear; his house (as he said) was in order. Tell Mr. Wimble, with my best regards, that I thank him for the Newspapers which he sends me—the accounts of meetings, &c. at Hull always interest me—I do not forget it, nor my friends there. Mrs. Roe and Annie unite in love to the girls, with, my dear Mrs. Wimble,

"Your ever affectionate Friend,

"PETER ROE."

Letter to Madame M——.

"Lucan, Sept. 24th, 1830.

"My dear Madame M——, Your letter has just been the means of exciting in my cold heart, an increased love and gratitude to our gracious Lord, who has called you out of darkness into marvellous light, has removed the burden of your sin and guilt, has adopted you into his family, has spoken peace to your troubled soul, and has enabled you by his own free Spirit to flee from the wrath to come. He

has given you to see, what the learned and philosophical could never see without divine illumination: he has given you to know and feel what those who are under the influence of a Pharisaic Spirit contemn and decry. He has convinced you that Salvation is of the Lord; 'not of him that willeth, or of him that runneth, but of God that showeth mercy;' that the blood of Jesus Christ 'cleanseth from all sin,' and that those who come to him (and 'tis only by faith that can be done, for He is not to us the object of sense) he will in nowise cast out. In the estimation of ignorant, proud, and short-sighted man there may appear to be a difference between one and others, but it is not so with God; who is of purer eyes than to behold evil (that is with complacency). In his sight all are alike guilty, for 'all have sinned and come short of the glory of God:' in his sight all are polluted, for the heart of every man is 'deceitful above all things and desperately wicked:' all, therefore, equally need a change—an inward, radical change; such an one as can only be effected by the Holy Spirit, and such an one as the Saviour presents to us under the very striking figure of being 'born again.' If you are conscious that sin has abounded, you may be greatly comforted by knowing that grace has much more abounded, and that the same Divine power which has taken your feet out of the miry clay (as David says) and set them upon the 'rock of ages,' even Jesus Christ, will continue to order all your goings, until you are brought to join the ransomed of the Lord of Glory, and to unite in their song 'unto Him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and the Father, to him be glory for ever and ever.' As you have received the Lord Jesus so walk in him. Let your future life be a life of

faith, and then will it be marked by deep humiliation, by self-distrust, by self-loathing, and by unbounded confidence in him who is the Lord your righteousness and strength. Excuse what I have written, it has flowed out of the fulness of my heart; more is unnecessary, for you have the Sacred Scriptures to read, and a faithful and kind expositor* of them near you. May the God of all grace bless both to the promotion of your instruction and comfort.

. . . . . .

"Believe me to be, my dear Madam,

"Your sincere Friend,

"PETER ROE."

* We believe that the person here alluded to, is the Rev. Henry Blunt, of Chelsea.

CHAPTER XII.

From 1831 *to end of* 1840.

DIARY—VISITS ENGLAND—LIVERPOOL—BATH—REMARKS ON PREACHING—EXTRAVAGANCE IN DRESS AND ENTERTAINMENTS—MR. JAY OF BATH—LONDON—REV. WILLIAM HOWELLS—REV. HENRY BLUNT—ANECDOTE—LETTERS—SUFFERS FROM RESISTANCE TO TITHES—ANECDOTES—NATIONAL BOARD—CHURCH EDUCATION SOCIETY—TOUR—LETTERS ON THE CHOLERA—REMARKS ON PRAYER—LETTERS WRITTEN DURING HIS ILLNESS.

As we draw nigh to the conclusion of the work which we have undertaken, and look back to survey the path in which we have walked, regrets of various kinds press upon our mind; and we cannot but feel convinced, that however we may take credit for good and honest intentions, we must also confess that our performance has not been such as we could desire. Neither time, nor a due consideration for our readers, will permit us to extend our work much beyond the size originally intended, and which has now been almost reached; and, therefore, that we may bring the reader, as much as possible, in contact with our subject, we shall act more strictly upon the plan which we formed at the outset of allowing Mr. Roe to detail, in his own words, those matters which may seem suitable to be transcribed into our pages. We, therefore, at once turn to his diary, and commence our extracts by an entry made on the 1st of January, 1831.

"In the year which has just closed I have had a measure of affliction; but my cup of mercy has at all times continued full: and I have received such tokens of the Lord's loving kindness, as are calculated to excite my gratitude, and praise, and devotedness to his service. May the year which commences this day, be marked by a more zealous endeavour on my part to do the Lord's will, and by a hearty submission to all his dispensations. Blessed be his name, I am not weary of his service; and I trust that I am more than ever convinced of his great faithfulness. But I want a spirit of Prayer—I want more spirituality of mind—I want more faith. LORD, grant me these blessings, and enable me to exhibit the fruits of righteousness, that I may give evidence of my own adoption, and glorify thee before the eyes of others."

"Monday, Jan. 10th.—Preached yesterday evening on Isaiah xlvi., last two verses; and have reason to bless the Lord for the light and strength which he gave me, and for the refreshment which I found in my own soul. If others were profited, my great end was attained. The older I grow, the more strong is my conviction, that no power but that of God can give efficacy to the word of his grace; no other power can cause the light of truth to pierce the gloom that envelopes the soul of man—the black gloom of unbelief."

"Feb. 14th.—Left home, by direction of my physicians, for Bath, and arrived safely in Dublin with my beloved M. A. and A. Felt deeply my parting from affectionate relations, kind friends, and a flock which I dearly love, not knowing whether I shall again see their face in the flesh. But when we walk in the path of duty, separation loses much of its unpleasantness; and we can go among

strangers, indulging the hope that we may either get or do good; and that thus the name of our God may be honoured by our sojourn with them. I trust that this will now be the case; and that, wherever I am, I may bear in recollection my Master's cause, and lose no opportunity of forwarding it. That cause would be dearer than it is to every child of God, if faith were more in exercise. Lord, increase my faith."

"Liverpool, Feb. 17th.—Spent this day here quietly. Expounded and prayed at S. J——'s. As we journey from place to place, it is most delightful to meet and converse with those who love the Lord Jesus Christ in sincerity; and who, in the midst of perhaps the most pressing avocations, are sitting loose to earthly things, and enjoying a sweet foretaste of the blessings which are above. The Reformation Society has lately held some very interesting meetings here, which, I am told, have excited inquiry among some Romanists. On one occasion they were continued for eight successive days, with the best apparent results. Popery has here taught the Clergy a lesson which they were very unwilling to learn* a few years ago from Mr. Pope, myself, and others."

"Feb. 18th.—Travelled this day to Shrewsbury. . . The dissemination of Tracts is not attended to as it ought; though wherever I go I hear some new and pleasing tes-

* Some years before, when at Liverpool, Mr. Roe was asked to speak at a meeting of the Church Missionary Society, with the condition that he would not say any thing about Popery. He at once refused; giving as his reason, his unwillingness to bind himself to silence on any legitimate subject. Finding him unmovable, the managing persons asked him again, giving him full permission to speak as he pleased. He, of course, spoke for and of the Society's objects. We mention the circumstance as illustrative of the remark copied from the Diary.

timony of the good they have been the means of effecting. But what Christian duty is attended to as it ought to be? Not one. Selfishness and thoughtlessness too much abound in the professing world. Novelties are too much sought after and delighted in; and the straightforward path is not travelled with steadiness and perseverance as it ought to be. Excitement too often takes the place of principle; and works excellent in their objects are suffered to decline, while, perhaps, others which are inferior are diligently attended to, at least for a time. Man is truly an inconstant creature while engaged in the service of God; but nothing can exceed his firmness and constancy, while prosecuting worldly business or worldly pleasure. What a mercy that there is a 'new and living way' by which he may approach a holy God; and that he has 'exceeding great and precious promises' that he shall never perish; but be watched over and upheld, until he finishes his course with joy, and enters into the glory which is set before him. May the Lord keep me humble and dependant at his footstool, and never suffer me to be puffed up in my fleshly mind."

"Paid two visits to Clifton to see poor Fanny C—— (a parishioner) who is labouring under consumption, and will soon follow her three dear sisters who were cut off by the same complaint, but who have entered into rest. She has no hope 'but in Christ;' but, as yet, her views are indistinct, and her peace very scanty. She feels the evil of her heart, and laments it, and seems to long for the salvation which is in Christ Jesus. May the desire of her soul be granted; and may she receive that divine strength which will support her under all her weakness. The number of young persons who have been removed by death from my flock is great;

but I rejoice to be able to say that they have uniformly triumphed over sickness and death; and have left behind them a very striking and powerful testimony to the advantage of early Scriptural instruction."

"If God were acknowledged in all our ways, and if we availed ourselves of every opening opportunity of speaking in his name and for his cause, we should find a great addition to our encouragements to labour in every way in his service. Great good is often done in drawing-rooms. Familiar conversation is likely to instruct many who hear with great distrust the truths which are delivered from the pulpit; and if the servants of the Lord, especially his Ministers, were more faithful than they generally are, in private company, we should see more fruit from the good seed of the word."

"Met some young clergymen at Mr. P———'s, and had much conversation on preaching and parochial visiting. Lectured upon Saint Paul's address to the elders at Ephesus; and set forth the necessity of preaching Christ in every discourse. 'Christ crucified' is indeed the distinguishing topic of the Gospel; and if it be still, as it ever has been, 'the power of God unto salvation to all that believe,' it ought to be kept before the eyes of sinners now, as it was in the Apostles' days. It is always bad to be afraid of the truth, or to attempt to accommodate it to the ignorance, or prejudice, or false taste, or wisdom of fallen man, for he will never be reconciled to it—that is, his natural mind. It opposes his will in all its workings, it strikes at the root of his favourite pleasures, and it tells him that he must become a fool that he may be wise. It lays the axe to the root of self, and that, after all, is our deadliest foe. May clear views of the Gospel be imparted

to all who preach it. Then we might expect to see more good done among our congregation.

"Attended an examination of children in school, where nine hundred are instructed, but was very much disappointed at their answering. They had a tolerable knowledge of the history of the Bible, and read well, but did not appear to be instructed in sound doctrine. This is the basis upon which all holy practice rests; and without it a man is, at the best, a mere formalist." . . . . . .

"On different occasions I have had to remark the lavish expense attendant upon dinner parties. In the houses of professors it is unwarrantable; in all it is unnecessary, uncalled for, and unprofitable. The dress, too, of professing Christians is very extravagant and costly. Testimony ought to be borne against both; but those whose bounden duty it is to reprove, are often very guilty in this respect. Singularity is not to be courted; but after all it is with difficulty avoided when life and practice are to be regulated by Holy Scripture. The sums of money which are expended upon dress and entertainments by those who *talk* about the Gospel, would go a considerable way in alleviating the miseries of those in the west of Ireland who are suffering from famine. Oh, how little is Christian love in exercise. How abundant is 'faith without works.' Lord, grant that the remark may never be made with reference to me; but that I may be enabled, for the remainder of my course, to exhibit the fruits of righteousness, so as to bring praise and glory to God." . . . . . .

"Visited the Bath Hospital at various times; lectured, prayed, and spoke separately to several of the patients, and was upon the whole greatly pleased. They were very attentive, and several of them showed an intimate aquaint-

ance with divine things. The place was a scene of constant labour with the late Rev. John Richards, whose memory is greatly cherished, and whose ministry was greatly blessed in Bath. With his widow and daughter I had much interesting conversation; and I feel it at all times peculiarly gratifying, though often very painful, to hold converse with the widows and children of departed servants of the Lord. In general, they have few to pity them. The labours of those, for whose departure they mourn, are often forgotten; and they are left to endure the sorrows produced by an unfeeling world. I deeply feel this, perhaps because it may be appointed me to leave my beloved M. A. and A. behind me. Oh, my soul, hope thou in God: his promises are sure."

The attentive reader of the foregone pages must have noticed that it was no part of Mr. Roe's principle to abstain altogether from occasional visits to dissenting places of worship; and he will, we trust, remember, that we have already both given Mr. Roe's defence and reasons for so doing, and also expressed our own opinions on the subject. We would not wish to be understood as attempting to *unchristianize* any men who hold orthodox views of divine truth; but we must confess that we have a strong suspicion, that those who have dissented from what we believe to be the primitive and apostolic form, have *unchurched* themselves. This may be a matter for us to debate, the point of true religion is for God to decide: but we can have no hesitation in avowing that we heartily and gladly believe, that among all bodies holding orthodox views, the Lord has those who shall in the great day shine as jewels in his crown. These views we have felt constrained to avow in this place, lest on the one hand we might be supposed to

approve of what we conscientiously think to be a laxity of principle as to church government; or on the other hand, which we believe to be by far the worse error of the two, might be suspected of a friendly or cordial feeling with those, who would not only *unchurch*, but *unchristianize* all who are not under the episcopal and apostolic form of church government: as if the outer form were more valuable than the animating spirit; as if the human soul might not exist, even though sadly hampered and distressed, in the most diseased or deformed body.

We would also wish to state, and we do so both on our own responsibility from the recollection of many years' most intimate intercourse with Mr. Roe, and also from the testimony of those who knew him best, that his occasional attendance at Dissenting Meeting Houses did not proceed from a want of attachment to the Church, or from an idea that all forms were alike good and worthy of imitation; but from the opinion which he held very strongly, that all who truly love the Lord Jesus should be joined in one spirit; and that however we might deplore the loss which any sustained who had departed from the Church, we should nevertheless hail them and meet them as brethren if we found in them "the spot of His children." To the Church he was strongly and conscientiously attached: and his occasional attendance on the worship of sectarians was not occasioned by any indifference to his own forms, but rather proceeded from the deep and earnest love which he bore first to the adorable Redeemer, and then to all those in whom, however he might deplore their errors and mistakes, he perceived any sign of true faith and earnest love to the Saviour.

These remarks we have felt it incumbent upon us to

make previous to inserting some passages from Mr. Roe's journal, which we could not fairly pass over, when professing to give an honest and impartial view of the life and conduct of a man of no small eminence in his day; but we could not insert them without also giving utterance to our own opinions.

"During my stay in Bath I constantly heard Mr. Jay, and always with pleasure. He allows every passage of Scripture its full meaning, and keeps clear of system. His preaching is both doctrinal and practical, and has such variety that it cannot but be interesting. He is very original, and never speaks without deliberation. His spirit is Catholic: and in this respect he differs very much from most of his brethren in the Independent Churches."

Having given the above extract, we would also add, which we do on the authority of a member of his family, that, "from the year 1831, when he spent some time in Bath, and constantly attended the weekly lecture in Mr. Jay's Chapel, it was Mr. Roe's custom to read aloud one of Mr. Jay's Morning Exercises every day before leaving the breakfast table. Afterwards when the Evening Exercises were published he read them too in private. There were few modern books he so much enjoyed as these volumes, and he greatly desired that they should be extensively circulated."

"We are now with our beloved and greatly-esteemed friend Mrs. C——. The Lord is her strong tower.

"Conversed a good deal with —— and ——, who have lately been awakened. Had they more decision and straightforwardness they would have more comfort. It is a miserable thing to halt between two opinions, or to be at all backward in confessing Christ. If ever we are to expect

boldness in those who profess to know the truth, it ought to be in those who are newly-awakened, whose apprehension of divine things is vivid, whose feelings are all alive, and who must see in strong contrast the two services of God and the world. There is, however, a great variety in the human mind; and, while we exercise faithfulness, it ought to be with kindness. Judgment and love should be combined in the formation of our opinions of others."

It must not be supposed that while absent from Kilkenny Mr. Roe was forgetful of his flock. Far indeed from it. It was his custom to write repeatedly to many of them, and he ever affectionately remembered them. Did space permit we could give many specimens of his correspondence with his parishioners which would exhibit him as the anxious and faithful friend and pastor. We can, however, only give insertion at present to the following:—

"Bath, June 9th, 1831.

"My dear A——, I have not forgotten to write, though I have hitherto been prevented doing so. Strange to say, I can make more of my time in Kilkenny than in any other place. At all events, a watering-place occupies unavoidably much time, for a person would be wrong to omit the use of the waters at the proper seasons. My visit here will I trust be productive of permanent benefit to my health, and indeed I believe it to have been most mercifully ordered; for I do think, had I not left home, I should have had an attack similar to my former ones. You have, I am sure, heard much faithful preaching since my departure, (in common with the rest of my flock,) and it would greatly rejoice my heart on my return to find that you have all profited by it. The Lord is loudly speaking to us in

various ways, and by events public and private calling upon us to lay hold on the hope that is set before us in the Gospel of the blessed God. Why should an immortal soul be ever grovelling in the dust, and satisfied with perishing enjoyments when washed in the blood of the Lamb and sanctified by the ever-blessed Spirit, it might soar far above earthly things, and have a continued foretaste of heavenly joys? Faith is that precious gift of God by which we can lay hold upon Christ, who is the Rock of ages; and if he be our hope and ground of rejoicing all will be well. We are called in the Scriptures to decision of character, and we must acknowledge it to be both our interest and our duty to seek first the kingdom of God and his righteousness. Now, the great question is, are we seeking it? Are we acting upon our convictions? Is Christ seated in our hearts and affections? Are we crucified with him? Do our joys and comforts flow from the fountain of redeeming love? Oh! let us be earnest in the most important of all concerns, the salvation of the soul. With best regards to J. your Father and Mother,

"I am, yours very sincerely,

"PETER ROE."

"1836.

"My dear Mrs. P——, I have often thought of you, in common with my other dear friends in Kilkenny, since I left it, and I now with pleasure contemplate my return at no distant period, if spared by our gracious God. My time has passed pleasantly, and I would say profitably, in the society of those who love the Lord Jesus in sincerity. In every place I have met some of this description, and the number is increasing; still there is great darkness, ignorance, and unbelief; and I am inclined to think a scourge is coming upon this highly-favoured land, which seems not

to know the day of its visitation. The religious societies are however in active operation, and the Lord is blessing their efforts both at home and abroad. There is also a very great addition to the number of pious Clergymen. May grace uphold us to the end; best regards to Mr. P——.

"Ever yours sincerely,

"PETER ROE."

From Bath Mr. Roe proceeded to London, where he became acquainted with the eminent and faithful man whose name occurs in the following extract:—

"During our stay in London I became acquainted with that eminent servant of Christ the Rev. William Howels, and heard him preach several times. His manner is very peculiar, his expressions striking, his thoughts original, his boldness in stating truth imposing and attractive, and his figures and illustrations very appropriate. He is evidently a deep thinker, and when he speaks in the pulpit he at once arrests attention. His ministry has been greatly blessed, and is attended by some of the most intellectual people in London. In private I met him at Mr. ——'s, but he did not shine there. *Every man has his own proper gift.*"

At this time Mr. Roe also became acquainted with one whom he had long before learned to value, though unknown in the flesh, and whose labours in the cause of true vital religion have endeared his name to all who love godliness—the Rev. H. Blunt, of Chelsea. The following account of the manner of the introduction of these servants of God to each other will be read with interest. It was addressed to the writer by a lady.

"I wish I could see you, I have so many anecdotes of our dear friend that you cannot know: but one I must tell

you. When he was in London he was anxious to see Mr. Blunt, who was out of town; he said he wished to thank him for his kindness to me on his recommendation, though he was personally unknown to him. Well, on entering the Church on Sunday, I was astonished at seeing Mr. B. I went into the vestry and told him Mr. Roe was in London. He turned round quickly, saying, 'I shan't see him, I leave town to-morrow at seven o'clock. What can I do? Can't you get him to preach to-day for me?' I said no, he is not strong enough, and lives at a great distance; 'but I must see him,' said Mr. B. 'I have wanted to know him for years.' Well, I promised to go after Morning Service and see if he was strong enough to come to Chelsea; I did so, and he most kindly came with me instantly. We found Mr. B. lying down exhausted on the sofa, not even a servant in the house, all gone to Afternoon Service. It was amusing to hear each lecture the other on his want of care of himself and forgetfulness of his usefulness being abridged by too much labour. Mr. B. asked Mr. Roe if he could not preach in the afternoon (the bells were then ringing), but he said he was not strong enough. Well, we went to Church; immediately after service dear Mr. R. said, 'I think I could preach, I feel stronger now.' He did preach from Eph. iii. 8, the lesson of the day. An old gentleman was sitting in the same pew with me: and after the Sermon he asked me if that was Mr. Blunt; I said no, and named him, upon which he said, 'I am likewise a Minister. Oh! no, not likewise; but may God in his mercy grant that I may never forget what I have this day heard—eight days since I could not have heard a single word—I was perfectly deaf. I came to town to have an operation perform on my ears, and now by God's blessing I have not lost

syllable.' I asked him to wait till Mr. Roe came for me, when I introduced him, and I don't think any one could ever witness such another scene: the tears pouring from both of them with gratitude and love. I have never heard of, or seen that person since."

We annex extracts from two letters addressed by Mr. Roe to the lady who so kindly furnished the foregoing interesting anecdote. The latter extract shows that Mr. Roe was not an idle traveller.

"April 16th, 1831.

"I hope you continue to enjoy peace in believing; you may expect many fluctuations of mind, for sin dwells in the heart, though it neither has nor shall have dominion, for you are not under the law but under grace. The greatest distrust in yourself may be consistent with the fullest confidence in the faithfulness of Jehovah. May the Spirit of the Lord daily teach, strengthen, and comfort you.

"Believe me to be, my dear,

"Your sincere and faithful Friend,

"PETER ROE."

"Kilkenny, August 5th, 1831.

"I preached twice in Olney Church, where Thomas Scott and John Newton so long published the glad tidings of great joy. I felt it to be hallowed ground: I prayed that God might bless his own message, and enable me to follow them even as they followed Christ. How soon are the greatest and best men forgotten. But their record is on high. I have just been lecturing on the text—"Let him that thinketh he standeth take heed, lest he fall:" a needful

admonition to creatures whose souls cleave to the dust, who are in their best estate but vanity, and who are surrounded by daring and powerful enemies. Watchfulness and prayer should ever accompany the reading of the Scriptures; and being thus found in the path of duty, our God will watch over us and keep us unto the end, and then give us a crown of unfading glory. What a wondrous theme is the love of Christ! Happy are they who speak of it as that, of which they have experienced and felt the power.

"Your sincere Friend,

"PETER ROE."

We have now arrived at an era which must ever be remembered as one of peculiar trial and distress to the Church of Ireland—the closing part of 1831, which was marked by the violent outbreak of the peasantry against the payment of tithes; and the year 1832, which presented to the world the sad spectacle of the State endeavouring to force upon that Church a System of Education, against which the Church had, from the beginning, loudly protested, as opposed to her principles, and foreign to her constitution.

The so-called "passive resistance" of the people to the payment of the tithes (a debt truly and legally due) commenced in the autumn of 1831, in a parish on the confines of the counties of Kilkenny and Wexford. Had this outbreak been met with decision on the part of the government and its functionaries, there is every reason to believe that it might have been crushed; but the policy of the day was that called liberal, (a woeful misapplication of a good word,) and the peasantry and their incendiary leaders were

neither boldly met nor stoutly opposed by those who were bound to protect the Clergy in their property. Under these circumstances the flame spread rapidly, and every part of the south soon exhibited the passive resistance in full and vigorous operation. Conciliation was now the order of the day; and what mattered it that some hundreds of the Clergy were deprived of their incomes, and left to starve, but for the liberality of our English friends, provided that allies—we cannot say friends—could be procured for the weak and vacillating party who then held, with feeble hands, the reins of power.

In common with many others of the clergy of Ireland, Mr. Roe was a sufferer, and a severe one, from these proceedings. We have already mentioned, that in the year 1825 Mr. Roe had been presented, by Government, to the Rectory of Odogh. The obtaining of this preferment seemed very desirable, as it was contiguous to Kilkenny, and could, therefore, be easily watched over by himself, though he did not reside. The income was then about £500 per annum; but there was a large sum, about £720, due on the house, and which Mr. Roe had to pay to the representatives of his predecessor. This heavy sum, of course, reduced his profits from the parish very considerably; and a still further reduction took place soon after, when a composition was entered into for the tithes, according to a law then in force for that purpose. The consequence of all this was, that up to the time when the "passive resistance" to tithes commenced, Mr. Roe had derived very little more from his living of Odogh, than what went to pay the salary of his curate. In St. Mary's too, matters were no better. To be sure, the law was open, and he could have used its force for the recovery of his legal

rights; "but his conscience* would not allow him to endanger human life, even in the recovery of his just debts; and as he was persuaded that life would have been endangered, if the law was enforced either in St. Mary's or at Odogh, he determined to forego his demand. On coming to this determination, he had no trifling struggle to endure. Except his Chaplaincies, which together amounted to about £130 per annum, he had no income whatever independent of his Church property, and he was obliged to pay interest on £720, (borrowed to pay off the debt due on the Glebe-House of Odogh,) and to keep up an insurance on his life, which was the only provision he was able to make for his family. But though *severe*, the struggle was not *long*. He was convinced in his own mind, that he could not conscientiously enforce payment, in the state in which the country then was; and he determined to trust to the Lord to open some way by which he might be supported; or, if brought very low, he knew that it would be the ordering of the Lord's providence, and, therefore, must be for his good. While in this state of uncertainty as to the future, and with only a few pounds remaining, he was deliberating as to the necessity of dismissing his Curate at St. Mary's, as he saw no possible means of continuing to pay his salary, and this was forced upon his mind as the day for paying a quarter's salary approached. One morning, a letter was brought to him from the post, which, being marked with double postage, he was unwilling to open, as he did not know the hand. However, it came into his mind, that it might be an inquiry respecting the registration of a birth, or a marriage, and as he could not bear to disappoint the applicant, he opened the letter. What was his surprise to

* From a member of Mr. Roe's family.

find that it contained a Twenty Pound Bank Note, with the following words written on the cover: 'The LORD is thy Shepherd: thou shalt not want.' He was quite overpowered at this fresh instance of the watchful providence of his God, and said he felt as if the supply came straight from heaven. He never after felt any doubt as to his being provided with what was needful; and it is remarkable, that until the payment of the money by Government, he was supplied, partly from sources which he was unable to trace, and partly by kind friends, with very nearly the same income with that he had relinquished. He never could ascertain to whom it was he was indebted for the first and most comforting letter."

Beside these, Mr. Roe had other difficulties to contend with. His health was failing—exercise was necessary; and yet much walking was not advisable. Hitherto he had kept a jaunting-car and horse,—and never had he required these comforts more than now; but he saw that some thing must be done to meet present circumstances, and, accordingly, he at once laid down his car and horse, and also dismissed his faithful man-servant, who had resided with him for many years.

The following letter on the above subject will be read with interest:—

"January 10th, 1832.

"PHILIPPIANS iv. 18.

"My dear Friend—Your brotherly letter conveying such an expression of Christian sympathy as that which I have received, leaves me almost without the power of conveying by letter my feelings of gratitude to the 'beloved of the Lord' whose hearts he inclined to assist me in my necessity.

If I have been afflicted, I have nevertheless been greatly comforted; and I can in truth testify that there are those who weep with those that weep, and who are animated by the spirit of those Christians who had all things common. I cannot be sufficiently thankful to God for having early led me to the determination, whatever might be the consequence, to avoid every appeal to law; and patiently, if not joyfully, take the spoiling of my goods. Had I acted otherwise, I now see that such resistance would have been given, as would, in all probability, have produced bloodshed. If that had been the case, the residue of my life would have been miserable. In the beginning of the melancholy occurrences which have taken place, I talked over the business with Mrs. Roe and my daughter, and when they at once and emphatically said, 'we are willing to submit to any privation, even to beggary, rather than use force in the recovery of tithes,' I no longer hesitated; and I believe, the very next day some Christian friend sent me what was sufficient to pay a quarter's salary then due to my Curate. My wants now are fewer than ever, for I have no horse, and I have parted with my old and faithful man servant; and I feel very thankful that at no period was I ever led to gratify the pride of life, so that I am quite a stranger to the mortification which too many feel.

On a re-perusal of your affectionate letter, I have determined to accept the gift, which, at first view, I felt inclined to return. Already I have appropriated upwards of thirty pounds to the payment of a debt which I owe my valued and long-tried friend Dr. Hamilton, from the time my health and strength began to give way. This will assist him in his present distress. He is a

great and undeserved sufferer. The remainder will enable me to get rid of another very pressing claim which gave me much concern. Excuse this long epistle about the most unprofitable of all subjects, *self;* but I felt I ought to write thus freely for the information of those who have been ready to give, and glad to distribute. May you and they ever taste the sweets of Christian sympathy in the seasons of distress and perplexity. May you and they know by experience the comfort of that saying of our Lord—'It is more blessed to give than to receive.' May you and they, having given of your carnal things, be replenished by spiritual blessings. May you and they pray for the writer of these lines, that he may ever be kept low at the Redeemer's feet, and look up in love to him as the spring from which the stream of Christian benevolence has flowed—that it is not for the writer's, but for the Redeemer's sake.

"Give my thanks and my love to my brethren and sisters in Christ, who have made you the channel of conveying their bounty.

And believe me to be, my dear Friend, your humbled—
Oh, that I could say humble brother in Christ,

"PETER ROE.

"To R. B. Warren, Esq., K.C."

The same pen which has supplied the foregoing passages, continues to say: "That fear of personal danger had no influence in his determination respecting his tithes, I need scarcely say. Perhaps I may mention that in the winter of 1832–3, when the country was in such an alarming state, he used to walk out alone every Monday morning to breakfast with his old friend, and former parishioner Mr. G. C———, of Hebron, who was in a declining

state of health, and then cross the fields to the factory. On one occasion he saw the Whitefeet exercising quite near to him; and yet he was not deterred from continuing his usual visit to his friends. He used also to go to lecture at the barracks on Tuesday evenings, though strongly dissuaded from it: and it was only to satisfy his friends that he allowed the clerk of Saint Mary's to accompany him. The officer in command begged of him to allow him to send a few soldiers to escort him home every evening, but he would not consent. Not the slightest indignity was offered him through the entire period."

If the working of the anti-tithe conspiracy exhibits to our view the honoured subject of our memoir taking patiently the spoiling of his goods, and choosing rather to endure any privations than to pursue a course, which though lawful and likely to end in the recovery of his just debts, he felt, might in its operations endanger the life of a fellow-creature, the infliction upon the country of that great evil the National Board of Education, brings him before us as boldly struggling against a principle and a design, which he believed to be alike dishonouring to God, and injurious to the best interests of the rising generation of his countrymen. It cannot be required that we should here trace the rise, and subsequent history of this New Board of Education. Suffice it to say, that at its origin, seventeen out of the twenty-two Archbishops and Bishops, who then ruled the Irish Church, entered their solemn and deliberate protest against it; and that from its rise to the present day it has met with the decided opposition of a very large majority of all ranks of the Clergy, from the Primate to the Curate. The solemn protest of the heads of the Church was soon re-echoed by the Clergy of the differer

dioceses; and the Church stood forward, represented by a vast majority of her members, Lay as well as Clerical, declaring in language not to be misunderstood, that they could not have connection with a system which deprives 'the Clergy of the Established Church of the trust committed to their hands by the legislature, of superintending National Education,' which it vests 'in a board composed of persons of such conflicting religious opinions, that it is impossible to conceive any unity of operation without some surrender or suppression of important points of revealed truth:" a system, 'which in rigidly excluding the Scriptures from the common schools, would introduce in their place books of religious and literary instruction, in the choice of which they (the Clergy) are permitted to exercise neither judgment nor control.'

Firm to his long-cherished principles, Mr. Roe was from the beginning opposed to this system. He has not, indeed, left behind him many records of his opposition; but, those who knew him are well aware, that he looked upon the Board as bad in principle, and bad in practice. Soon after the establishment of the board, a letter appeared in a Kilkenny paper, which seems to have been from Mr. Roe's pen, and in which we can trace the grounds of his opposition. "Once more I take up my pen for the purpose of calling upon those whom I before addressed (the clergy of Ossory), to publish to the world their sentiments respecting the New Board of Education. Their flocks expect it at their hands. The best interests of the Church of Ireland demand it. The cause of God's eternal truth urges the plea. They have numerous precedents. The Deans and Chapters of Christ Church, St. Patrick's, and Derry have nobly protested against this daring attempt to foist

upon Protestants a system of education destitute of the distinguishing characteristics of genuine Christianity. The clergy of Kildare, and Ferns, and Cork have re-echoed the same sentiments; and should any refuse or neglect to act in a similar way, they will show themselves to be the degenerate sons of the devoted and excellent men who admitted not into their creed the words—*conciliation*, *liberality*, *expediency*, as now explained. They acknowledged the supreme authority of God, and feared not what man thought of, or could do to them. May there be a revived manifestation of their spirit here and elsewhere: it is much needed."

In March, 1832, the clergy of Ossory, following in the footsteps of the Bishops of the Church, and after the example of their brethren in other dioceses, met together for the purpose of protesting against the new system. We need not insert their protest in our pages. It is enough to say that they designated the system against which they protested, as one which would not be carried into effect "without a compromise of Protestant principle, and without retarding the progress of scriptural knowledge, which is now making large advances in Ireland." In this protest we may be certain that Mr. Roe joined with full purpose of heart; for it spoke his feeling, and was based upon the principle which he had ever advocated—of founding education upon religious truth.

In proof of this we may refer to his advocacy of other School Societies whose principles were such as he could approve of, and whose interests he therefore laboured to forward. Thus we find him engaged at Brighton during a visit there, advocating the cause of the Tuam Diocesan Socie Society which under the fostering care of the late

Archbishop of Tuam, was, and we believe still continues, in connection with the Church Education Society, a great blessing to that part of Ireland wherein it laboures. The newspaper which contains the report of the meeting thus speaks of Mr. Roe:—"One of the principal speakers was the Rev. Peter Roe, of Kilkenny, who expressed his sorrow that the Government had withdrawn its support from those Societies which sought to implant sound principles, by means of scriptural education, in the minds of the Irish population: and to cause the Scriptures, without note or comment, to be circulated throughout that land for which God has done so much and man so little. He spoke advisedly when he said, that since the establishment of the New Board of Education in Ireland, the line of demarcation between the Protestants and Papists had become wider than ever. It was in vain to expect that Ireland would become a land of peace, until the Gospel of peace was spread over the land: till then it would remain, what it ever has been, a land of strife and dissension. He believed that this Society was admirably calculated to regenerate a most ignorant and demoralized quarter of Ireland: engaged as it is in promoting the diffusion of God's word (not of extracts like those in the books upon the table, to which the Priests could give what meaning they pleased, but the unmutilated word of God)."

It is almost needless to add that when the Church Education Society was formed some years ago, it found in Mr. Roe a sincere and active friend.* His principles were ever

* We cannot allude to the Church Education Society without turning aside one moment to pay a passing tribute to the memory of one of its earliest friends, and the person by whom it was first introduced to the Diocese in which our lot is cast, the late Very Rev. Henry R. Dawson,

those upon which that valuable Society is based. He ever contended for the free use of the Holy Scriptures in the education of youth, and he rejoiced to see that this Society aimed also to bring before the minds of all committed to its care scriptural truth as expressed in the sober and comely language of that best of uninspired books, the Common Prayer-book of the Church. Unfortunately Mr. Roe's rapidly-failing constitution forbade his using much exertion in the cause of this Society; but his estimate of its character may be learned from the terms in which he announced, through a local paper, a Sermon which was to be preached in aid of the Society in the Church of St. Mary, Kilkenny.

"Firm to its original purpose, this valuable Society is determined to admit of no compromise. Receiving the

Dean of St. Patrick's, and Rector of Castlecomer, in the Diocese of Ossory. The minute of the Committee of the Ossory Branch, entered on their books (30th November, 1840) on the occasion of his lamented death, so fully expresses all we would say, that we insert it here.

"That we cannot commence the usual business of this Committee without having first put on record the expression of our deep and unfeigned sorrow at the loss which we have sustained by the death of the Very Rev. Henry R. Dawson, Dean of St. Patrick's. To him we are mainly indebted for the establishment of this Society in the Diocese; by him many valuable suggestions for its guidance and working were from time to time made; and in him the Society had a friend, always ready to use every exertion and all his influence in its behalf.

"We sorrow not as those that have no hope. We rebel not against the will of our All-wise and most loving God and Father; being well assured that if good in His sight, he who has taken our lamented brother can raise up other servants to fill his place, and gather in the harvest when he sowed the seed. But we desire to put on record this slight testimony of our regret for the loss of one who by his uncompromising faithfulness, Christian character, and courteous demeanc [illegible] lf to all who had the privilege of his acquaintance, or [illegible] of which he was a faithful Minister."

Holy Scriptures as the only rule of faith and practice, it maintains that every child in every School ought to be made acquainted with them: and therefore while it will be careful to instruct for this life, it will ever keep in view the eternal destiny of the immortal soul, and impart that knowledge which, when it receives a Divine application by the Spirit of God, will most assuredly make wise unto salvation."

But it is time that we return from our digression, and again follow Mr. Roe through the pages of his diary; not indeed dwelling on every page, or recording each occurrence, or quoting each sentiment, but briefly noticing a few which seem to be peculiarly striking or particularly characteristic.

"Stratford Lodge, Aug. 25th, 1832.—Family Prayer, morning and evening: lectured briefly on the two chapters, wrote a good deal, read the Life of the Rev. Thomas Rogers, of Wakefield. I met him at Harrogate in 1815, and spent an hour with him at his own house in 1818, with my friend Mr. Wimble, who has also gone to his rest. The evening lecture of Mr. Rogers, in Wakefield Church, was greatly blessed. He wrote two Volumes of Lectures upon the Liturgy, and prepared a great many young men for the Ministry. He was a useful character, and appears to have become more and more spiritually-minded as he drew near to the close of life. My removal is drawing on fast. Oh! that I may be found in peace: without spot and blameless. Great chasms now exist in my former circle of acquaintance."

"August 29th.—Wrote a letter to my Parishioners, who are now suffering under the apprehension of the cholera, in the hope that it may appear in Saturday's Paper. I have directed them to the only really wise Physician, and to the

only really faithful friend, Jesus Christ. May their present alarm be sanctified to them; and may they find hope and peace and consolation in the possession of the love of Christ. I can say of a truth that my heart's desire and prayer for them is that they may be saved, and form for ever a part of the remnant of the heritage of God's people."

Besides the letter, or rather letters, for there were three, referred to in the above extract, several others written at the same time and with reference to the same awful visitation, have been kindly placed at our disposal by the friends to whom they were addressed. The two which follow seem to be the best suited for publication, as exhibiting the spirit and temper in which Mr. Roe desired that he and all men should meet the fearful plague which then scourged our land.

To the Lady Harriet Fowler.

"Kilkenny, March 17th, 1832.

"My dear Lady Harriet—As national sins have in various ages been followed by national judgments, it would appear that national humiliation on account of them is pleasing to the Lord and expected by him. This was decidedly the case under the Old Testament dispensation, as appears from 2 Chron. xx. Esther iv. Jonah iii. Daniel ix. &c. &c., and I do not see any thing in the New to prove a change in divine will—so far from it the judgment upon Jerusalem appears to have been national, doubtless for the grand sin of rejecting the Messiah. If we look to the history of Britain, we cannot but be struck with the evident marks of the divine favour which we r. when she acknowledged the Lord, pres oted the cir-

culation of the Bible, and steadily opposed irreligion and ungodliness. This, it is to be lamented, is not so now; the Bible has been virtually given up; and from the period when its principles ceased to be recognised by our rulers and legislators, affairs have been going from bad to worse. May the present call be attended to in some measure commensurate with its importance; and may the judgments, which to all appearance impend, be averted. As a nation is composed of individuals, we shall, I think, be able to arrive at the method of observing the Fast Day in an acceptable manner, by ascertaining what we are individually called to. We should carefully review our whole character and conduct by the word of truth, and we shall see enough to bring us upon our knees before a holy God, that we may confess our guilt and implore his pardon. If we hate sin in ourselves, we shall deplore it in others; and we are called upon to pray that their iniquities may be forgiven, and that their sins may be covered. We can be at no loss to particularize either our own or the sins of others. They are, alas! too plain. It is kind to pray for those who never pray for themselves. Fasting is a Christian duty, but like some others, much neglected. If it has been abused by one Church, it is no reason why it should be altogether discarded by ours. There can be no strict rule laid down for its observance, for the disciples of our Lord are to exercise their Christian liberty. I am, however, of opinion that upon Wednesday we should abstain from all food except what may be requisite to enable us to wait upon God without distraction. I would say perhaps a little food in the morning, no dinner, but let there be some food left at hand, and let each be regulated in the use of it by conscience. This interruption to the daily routine of our

comforts is in itself likely to prove beneficial. How desirable to have the whole nation bowed down as one man. Might we not hope that the God who would have spared the cities of the plain had there been in them ten righteous, and who did actually spare Nineveh, would also spare us. Those who love the truth ought gladly to unite upon this occasion, and lift up their hearts in supplication that it may spread among those who now know it, and that those who love it may feel more of its power, and be separated from the world and its ways. I have had so little time that I am almost ashamed to send what I have written. It is, however, well meant, and will, I am sure, be thus received. Present my best regards to Mr. F——, Lady H. K——, and Mr. K——,

"And believe me to be your unworthy Friend,

"PETER ROE.

"For private reading, Ps. li. Heb. xii. Rom. xii. and the different other portions of Scripture as given in the form of prayer—the Collect for the first Sunday in Lent."

"Stratford Lodge, Sept. 6th, 1832.

"My dear Mrs. M——, In this season of apprehension I am anxious to show you and my other dear friends in Kilkenny that you are in my thoughts. I trust that we pray for each other, and that our heavenly Father will enable us during the remaining period of our earthly pilgrimage to live holily, unblameably, and unreprovably, acknowledging him in all our ways, casting upon him all our care, and seeking fresh supplies every hour of the grace that can alone enable us to hold on our way rejoicing until we reach the end of our course. We have no reason to

doubt either his power or his love, for he loved us when we were at enmity with him, he found us when we sought him not, he drew us when we resisted him, he opened our eyes to see the beauty of holiness, and he gave us the will to follow after it. We may, therefore, well say 'what shall we render unto the Lord for all the benefits that he hath bestowed upon us?' We never can make him a return in any way adequate to the great love wherewith he hath loved us; but this he does not, expect for he is not a hard taskmaster: but we may present our bodies a living sacrifice, and that will be acceptable. This sacrifice we are bound, both by duty and gratitude, to present; and when we know that his Holy Spirit is ever near and ever ready to help our infirmities, we need have no doubt as to our being strengthened for every exercise to which we are called, whether it be in the way of doing or suffering. Times of peculiar trial, like the present, are times when a peculiar call exists for examining our state and our ways; and praying that whatever root of bitterness remains in us may be taken away, and that we may have fully established in us the mind which is Christ Jesus. I have no doubt but the Lord will bless to his people all passing events, and bring them safe through the furnace, whether they live or die. I am glad we had so many meetings for prayer before the cholera appeared in Kilkenny, and I hope now that they have unavoidably ceased, that secret prayer in a more extended way will in some measure supply its place. My strength is, thank God, much increased, and my health much improved, so that I hope to return stout for my winter's work. I was very poorly, and my rest had become very much disturbed, so that I could not have stood the labour much longer. I have not been idle: since I left home I

have preached every Sunday, and lectured once or twice a week, besides expounding morning and evening at family prayers. This is a fine Protestant country, and the people most anxious to hear the pure word. Yesterday I preached a Sermon for a School on the side of the mountain, three hundred present. What a service is the Lord's! There is no weariness in it: may we never be weary of it. Remember us to all friends.

"Your affectionate Friend and brother in Christ,

"PETER ROE."

"Sept. 2nd.—Examined two classes at the Sunday School, and enjoyed it very much. Sunday School instruction must prove a blessing to this land; and it is spreading rapidly. May the Lord stir up more persons to engage in this most useful work. Preached at Baltinglass Church upon Naaman: the congregation was as crowded as it could be. May it appear in the last great day, that the word was not spoken in vain. We little know when the word of God will be blessed; but of this we may be certain, that it must of necessity promote his glory. Oh, that those who have this treasure committed to them were more zealous in preaching it, and more constrained to live according to it! Holy living recommends and enforces sound preaching; and without the former, the latter often proves a stumbling-block."

"Lectured this evening, at Lady E. Stratford's School-room, upon the choice of Moses, in Hebrews xi.—a numerous attendance. May the Holy Ghost lead them to believe, so that they may be saved in the great day of the Lord, and join the Asse[illegible]bly and Church of the First-born, whose names are writte[illegible]n. There is an attrac-

tion in the Gospel which nothing else can equal. May Christ be every where lifted up, and be every where glorified in the conversion of those who hear of him. I often wonder at the little success that attends preaching; yet it will, doubtless, appear much greater at the last: for it is often blessed after the preacher's death. May I ever sow in hope, and leave the blessing with God. . . . If we were but faithful in setting forth God's word, we may rest satisfied that sooner or later he will make it effectual in the accomplishment of his purposes." . . . . .

"It is not great talents, but a heart influenced by divine truth, that is wanted; and where that exists, there will be a zeal for God, and a desire to make known to young and old his great salvation."

"Sept. 21st.—Preached at Dunlavin Church from 2 Tim. iv. 7, 8; and it was most gratifying to behold so numerous a congregation on a week-day. God strengthened me for my work, and gave me much delight in it. Nothing so reconciles me to an absence from my own people, as the circumstances of my being occasionally employed, as my strength will allow, in proclaiming to my fellow-sinners the unsearchable riches of Christ. I often want rest; and yet when sinners are willing to hear, it is very difficult to avoid ministering to them."

Speaking of a meeting for the Bible Society which he attended during this summer, he makes the following remark: "I could have wished to see more *poor people* there. Sufficient pains are not taken to interest them, or to publish notices of meetings. Such occasions are very *important*, and ought, by every possible means, be made *available for* forwarding the cause of our adorable Redeemer. While I make this remark, I am deeply

conscious of my own multiplied omissions, and I think I see more ground for censure respecting myself, than respecting any other human being. No one has received greater mercies than I have. O Lord, make me humble and grateful."

We believe that, in proportion as a man sees the value of souls and the value of the Saviour, he will be ready to condemn himself for his want of exertion in promoting the salvation of the one, and the glory of the other, even while to his fellow-men he seems to be actively and zealously engaged in his Master's work. Mr. Roe, certainly was not one who overlooked the poor of his flock, or who neglected to use every means within his power to bring them within the reach of any instruction which he thought might tend to their spiritual good. But he felt deeply the value of immortal souls, and what man is there who does so, who must not condemn himself for his coldness in seeking their eternal good.

The last entry made during this tour is an interesting one, as it exhibits Mr. Roe's matured judgment on a subject which early occupied his mind—the value of an address to the persons assembled at funerals. He says—

"This morning, at St. Anne's, Dublin, attended the funeral of the late Lord Harburton, and spoke for some time before the body was lowered into the vault. Occasions similar to this ought to be improved; and those who assemble at a grave should never be allowed to separate without a word of exhortation. Prejudices are less awake, and the solemnity of the scene is calculated to impress the mind with seriousness. At such a time affectionate exhortation is listened to with an unusual degree of patience."

The subject of preaching and the observable want of

success in the attendant conversion of sinners, which is so often to be deplored, have been noticed in some of the extracts given in the foregoing pages. The following remarks which bear upon the subject are taken from a letter addressed by Mr. Roe to the *Christian Examiner*, and show us what means he deemed most useful as tending to make preaching as valuable and as effectual as all must wish it to be.

"Sir—The minister of Christ should, even more than other men, begin, continue, and end all his labours in the name and strength of the Lord. His work is spiritual—his instruments are spiritual; and as he naturally possesses neither spiritual wisdom nor power, he is bound to look upward and to seek for both at the hand of Him with whom is the residue of the Spirit. The blessing of the Lord maketh rich, and without it a pastor and his flock are lean and poor indeed. That blessing, in order to be enjoyed, must be prayed for, and if preaching was more accompanied by prayer than it is, we might expect to hear of more good being effected by the means of it. With too many preaching seems to be regarded as every thing, and they seem to think that nothing more is required than a statement of the Gospel (would that it were always stated scripturally, and not cast into some human mould); but were the statements of it ever so clear, and were the deliverer of that statement a Paul or an Apollos, it would not necessarily either convert a sinner or comfort a saint. The Holy Ghost alone can make it effectual for the accomplishment of these objects, and therefore should the people pray for the Minister, and the Minister pray for them and for himself, that the seed sown might be watered by the Spirit, might

share in the light and heat of the Sun of righteousness, and thus bring forth fruit unto perfection, even to eternal life. Impressed with the conviction that every man who is conscious of his weakness will acknowledge his need of help, I send for insertion two prayers, extracted from Lectures on the nature and end of the Sacred Office, by the Rev. John Smith, of Cambleton, now out of print: one to be used before entering upon the work of preaching, the other after. They will at least suggest thoughts for prayer: and that man must have a very high opinion of himself who would not be happy to use them just as they are. May all who minister in holy things partake more of the spirit of their divine Lord and be made more willing in every respect to follow his blessed example.

"BEDELL.

"May 7th, 1832."

From this time forward, so long as his health allowed, we find Mr. Roe engaged in his usual routine of active ministerial duties. The greater part of each year was of course passed among his own flock, to whom he continued to minister with unabated anxiety and love for their souls: though as his health became broken he could not of course minister to their spiritual wants with the same energy which he displayed at an earlier period. During the summer of each year he generally travelled either in Ireland or in England, and on these occasions he was, as usual, active and engaged in his Master's cause. Many instances of this might be adduced, but we confine ourselves to the following testimonial to the fact, not only creditable to the minister whose labours are recorded, but also to the people who so valued his ministrations among them.

To the Rev. Peter Roe.

"Rev. and dear Sir,—We, the Minister, Protestant inhabitants, and Visitors of Dunmore East and its vicinity, learn with much regret your intention of leaving this place to-morrow, and embrace the opportunity of addressing you on our separation.

"We feel deeply impressed with the affectionate and Christian manner in which you associated with us; and the Apostolic zeal you exhibited in the Pulpit, and in going from house to house to win souls to the Kingdom of our Lord Jesus Christ.

"May the Lord bless, to each and all of us, the call to that Kingdom you preached with so much earnestness and love, and we trust the Lord has blessed it to many of us.

"In conclusion, we pray, that you and your family may long enjoy health and happiness, and that God, who is able to do exceeding abundantly above all that we ask or think, will, in the riches of His grace and mercy, grant us to meet in his eternal Kingdom where no separation can take place.

"Richard Fleury, Vicar of Killea,
"And over Ninety others."

To the Minister, Protestant Inhabitants, and Visitors of Dunmore East and its vicinity.

"Kilkenny, Sept. 27th, 1833.

"My dear Friends—Separation from those with whom we have 'taken sweet counsel,' is always painful, and I can say, in truth, that my departure from Dunmore East caused me sincere regret, as it could not but be accompanied by

the apprehension, that in a world so transitory as this is, we may not all meet again. Let us, however, continually bear in mind the delightful fact, that 'a rest remaineth for the people of God,' and that nothing but unbelief can prevent us from entering into it, and enjoying eternal fellowship, not only with each other, but also with the Father, and with his Son, Jesus Christ.

"To 'speak the truth in love,' both 'publicly, and from house to house,' is alike the duty and the privilege of the Christian Minister, and it is 'my earnest expectation and my hope,' that 'in the day of Christ,' you all who have heard that truth with such marked attention, may appear among 'the called, and chosen, and faithful,' clothed in the spotless, seamless garment of Immanuel's righteousness; and be rendered meet by the indwelling of the Holy Spirit, to partake of the glories of his everlasting kingdom.

"Accept my sincere thanks for your kind wishes respecting my family; and, in return, allow me to express the warm wish of my heart, that 'the Word of the Lord may have free course, and be glorified among you;' that your minds may be 'directed into the love of God, and into the patient waiting for Christ;' that you may 'live holily, and unblameably, and unreproveably, even unto the end,' and that 'the Lord of Peace may give you peace always by all means.'

"Your grateful and very affectionate Friend,

"PETER ROE."

But, while recording Mr. Roe's unabated zeal and continual labours both at home among his own flock, and abroad in the various places in which his lot was cast for a season, we must not omit to mention that his

exertions when from home were by no means confined to the pulpit. It was his invariable custom when travelling to invite to family worship and the exposition of the Scriptures, all the inmates of the hotels or lodging houses at which he stopped, who might be willing to attend. Frequent notices of this kind occur in his Journals, and doubtless many who were at these seasons brought to hear, found that the Lord gave a blessing to the exertions of his faithful servant. The motive which urged him to this line of conduct were the same which had, all his course through, impelled him forward—love to his Saviour and love to his fellow-sinners. But there was superadded to this a conviction that a class of persons, the servants in families, who were thus brought to hear what might prove to be 'a word in season,' were very generally neglected and overlooked, even by those who were labouring with much zeal for the good of their fellow-sinners.

It was also his custom when travelling to distribute Tracts to a very large amount. When practicable he put them into the hands of those for whom they were intended; and when that could not be done he dropped them on the road as he travelled from place to place. In fact, no legitimate course which seemed to give a promise of being useful to his fellow-men, particularly in leading them to a saving acquaintance with the truths of the everlasting Gospel, were forgotten or overlooked.

Were it practicable (which at present it is not, for time and space will not allow it) we could follow Mr. Roe with pleasure and with profit too, through his course for a few years longer. It is true that he gradually became less able to use exertions which he had so long been accustomed to, and for which he had long been noted. But who is there

that would not wish and love to trace the Christian as he grows in years, and in the experience of the power, the influence, the value of the precious Gospel. The work of grace in the heart proceeds even when the earthly members refuse their aid in carrying out the benevolent objects of the pious mind, and the gentler and more retiring graces of the Christian character are perhaps then more peculiarly manifested, when those which fitted him for the bustle and business of life can no longer be exercised. That so it was with Mr. Roe we have no doubt; and perhaps an attentive perusal of the following letters written to various friends, may enable the reader to study the work of grace in the mind of this good man, as well as supply him with some information respecting his latter years.

"Dublin, April 16th, 1839.

"My dear Miss ——, Truly thankful do I feel for your kind solicitude about my health; and it is very gratifying to me to know that you, in common with many other dear friends, are engaged in prayer that my long-continued illness may prove a sanctified one; and by its means my mind may become more detached in its desires and affections from earth and earthly things, and more alive to those which are spiritual and heavenly. Our souls do indeed cleave to the dust, and no power but that which is immortal can lift them up. Plain and simple as this fact is, we believe it not till the Holy Spirit becomes our teacher, and applies to the conscience the word of God. Those who learn from that word are wise indeed—wise unto salvation, and therefore wise for eternity. In perusing that word we should pray that we may have respect unto every thing that it inculcates, so as to have no favourite doctrine

or precept, &c. Let us ever bear in mind that the law (or doctrine) of the Lord is perfect, 'and that in the hand of the Holy Spirit it converts the soul, makes wise the simple, rejoices the heart, enlightens the eyes, and endures for ever.'—Ps. xix. The threatening will endure as well as the promise—the curse as well as the blessing. In the present day, separation of one part from another of the word, some things lightly esteemed, others magnified into undue importance—this causes brethren to be divided, and becomes a fruitful source of error and discord.

"Mr. C—— has just been here, and has stated that unless I relinquish exertion of every kind I may give up the prospect of perfect recovery, so I am stopped in the midst of my letter. Accept then the will for the deed. I am always happy to hear from you, and do not hesitate to send your letters by post. On Saturday night I had a return of the oppression on my chest, and have suffered a good deal from it since. I made an exertion to see Miss A. H——, for which I was not a match. She died that night, looking unto Jesus as her hope and Saviour. You may be sure I did not regret having visited her, though I suffered from it.

"Yours ever, my dear Miss ——, with true Christian regard,

"PETER ROE."

"Hollymount, June 9th, 1840.

"PSALM cxix. 130.

"My dear Miss G——, Since I had the pleasure of seeing you I have undergone many changes, and have at times been very weak and ill, and have in consequence been unable to make any exertion, especially in the way of writing. This is the reason why you have not heard from

me. I am now, thank God, better; but stand in need of Mr. C.'s advice as much as ever. What may be the issue of this long illness I know not, but I am perfectly convinced that it is sent in mercy, and designed to work for my spiritual good. I am equally convinced that without the Holy Spirit's influence it will not profit me. The heart is hard and deceitful, the mind is dark, and the will is perverse, all by reason of sin; and it is certain that no influence but that which is Divine can ever convert the sinner and make him 'a new creature;' and yet if he be not 'a new creature' born of God he cannot enter into his heavenly kingdom. No change but this will be of any avail for any one. May old things pass away and all things become new in us, and in all who are dear to us. Mrs. Roe and Annie, who are well, unite in love with

"Your ever sincere Friend,

"PETER ROE.

"Tell E—— and M—— that I do not forget them, and that I hope their souls prosper."

"Kilkenny, April 25th, 1838.

"JEREMIAH ix. 24.

"My dear Friend—Most heartily do I thank you for your truly kind letters, which are most welcome, and if the Lord spare us, I will look for a repetition of them. I am sure you often wondered I did not write; but of this you may be certain, there was no cessation or even diminution of regard on my part. I have been for a considerable time very ill, and was brought very low. You may judge of my state from this fact, that although the

Anniversary Meetings of the Religious Societies are now going on in Dublin, I have not attended one of them. In fact, I could not bear either the fatigue or excitement; and as to speaking at them, it is quite out of the question. . . . We cannot control or alter circumstances; and having done what we were legitimately called to do, in the hope of accomplishing any object, we have reason to be content if we have failed, believing it to be the appointment of Him who does all things well. . . . . You will be glad to hear the 'Church-of-England Society-House' is in a state of great forwardness; and, if we are supplied with the means, will be finished in a month; it will be a most valuable addition to our institutions in this popish city. Whigs and Tories have contributed to it. It would rejoice me to *show* it to you. If you should visit the Emerald Isle, you may promise yourself and your sisters a welcome reception under this roof, if I should be in the land of the living. I had some hope that Mrs. Stevens and M—— would have been here about this time, but they have been prevented from coming over by the dangerous illness of Mr. and Mrs. Cheap, the former of whom has had severe typhus fever, but she is now recovering. They are much afflicted, but they are greatly comforted. 'The voice of joy and gladness' is, indeed, in their dwelling; for it is the dwelling of the righteous. The Earl of C——, and Lord R—— B——, son of the Marquis of O——, died lately in the faith of Christ. They trusted in the blood of the Atonement, were powerfully supported under lingering and oppressive illnesses, and at last triumphed over death and the grave. Two aged widows also (one of them ninety) lately departed

this life in the faith and fear of the Lord, and went joyfully to their heavenly inheritance. I have no time to write more, so you will kindly accept the will for the deed.

"Mrs. R. unites in affectionate love to you and your sisters, my dear Miss L——.

"Your sincere and affectionate Friend,

"PETER ROE."

"Kingstown, July 27th, 1839.

"JOHN iii. 4.

"My dear Miss L——, Think me not unkind for not having sooner replied to your letters. I have been very poorly. . . . I am, thank God, better in many respects; but so far from being able to enter upon any ministerial duty, I cannot sit out the Service at Church, without suffering more fatigue than I should be wise to encounter. This is a great privation, but it is from the Lord, and he does all things well; and I trust he will enable me patiently to beart his chastening unto the end. I have no reason to repine, but on the contrary to rejoice; for although I have been a sufferer, my cup of mercies has continued full, and my conscience testifies I am altogether unworthy of the least of them. Oh, my dear friend, what a gracious Saviour have we to trust in! The faith which apprehends Christ is indeed precious, for it puts the soul in possession of blessings innumerable, incalculable, and eternal. May it be increased more and more, and by it may we live above the world, sit with Christ in heavenly places,

and have a foretaste of the joys, of which those are partakers who sit at his right hand in glory. I thank you for the hymns and prayers you sent me; and I hope to hear that the divine blessing rested upon the meeting of your much-loved Sunday-School children. I have long felt greatly interested in Sunday Schools, especially those in Hull; for I remember the time there was not one there: now we may well exclaim, 'What hath God wrought?' Go on in his name and in his strength and you will see greater things than any you have yet witnessed. Let the consciousness of your infirmities drive you to him, who is the light, and strength, and consolation of his people. . . . . Need I say it will give me great pleasure to hear from you and your sisters. Assure them of Mrs. R. and Annie's Christian regards.

"Your very affectionate Friend,

"PETER ROE."

"Kingstown, September 28th, 1840.

"1 PETER v. 7.

"My dear Miss L——, Since I last wrote to Hull, I have undergone much suffering, and have been brought apparently to the verge of the grave; but that gracious God, in whose hands are the issues of life and death, has spared me a little longer, and I am now gradually regaining my strength. Never was I brought so low; and were it not that I was enabled to place my hope and confidence in the Lord Jesus Christ, I should, indeed, have been miserable. I deeply felt that my best was stained and dyed with sin, and my all was nothing worth. I am unable to exert myself without feeling

fatigue; and that my medical attendants warn me against. I am enjoying perfect rest. If you do not hear from me, attribute my silence to this cause.

"Mrs. R. and Annie unite in love to you all.

"Your ever affectionate Friend,

"PETER ROE."

"Kingstown, January 7th, 1841.

"My dear Miss L——, I have been very ill, but am, thank God, better. I am not allowed to make any exertion. May the new year bring with it to you and yours fresh and spiritual blessings. Our united love to you and your dear sisters.

"Your ever affectionate Friend,

"PETER ROE."

This was sent with a copy of his annual address.

"Kilkenny, February 7th,, 1838.

"My dear Miss ——, A few days ago I was gratified by the receipt of your letter of November 6th, and indeed it rejoiced me to hear that you were in the enjoyment of health and peace. I am often so great a debtor in the way of answering letters that I am not censorious when any of my valued correspondents are silent; although very few perhaps enjoy the receipt of a letter more than I do. You need not doubt but that the same Lord who has hitherto taught you, will guide you into all truth; for he has promised he will lead the blind by a way they know not; that he will make crooked ways straight, and rough places plain; and that he will never leave nor finally for-

sake his people. It should be our study and care to be found at all times in the path of duty, and if we really are so, we may be confident that all things will work together for our good. We live in rather extraordinary times; and it requires much watchfulness and prayer that we may be kept uninfluenced and uninjured by the delusions which Satan has spread throughout the visible church. We should remember, and act as if we did so, that the kingdom of God is not meat and drink, but *righteousness*, *peace*, and *joy* in the Holy Ghost; and our grand object should be, to be rooted and grounded in *the faith*, which is the same at all times, and is explicitly set forth by the Apostle in 1 Timothy i. 15. The mind is fond of novelty, and therefore very easily amused by human systems, and forced constructions of passages of the word of God, unsupported by the context. Our preservation will ever be found in an humble perusal of the *whole word*, accompanied by prayer for wisdom to compare spiritual things with spiritual. I am very much engaged in the erection of a building which was much needed here, and which will, I expect, be found a blessing long after I have left this vale of tears. I send you a card and a circular referring to it, and if you are able to collect even a few shillings they will be acceptable. Wishing you the continued enjoyment of the best blessings of the everlasting Covenant,

"I am, my dear Miss ——, your ever sincere Friend,

"PETER ROE."

"Kilkenny, Jan. 20th, 1840.

"2 PETER i. 10, 11.

"This morning, my dear Miss ——, your kind letter reached me, and I lose no time in acknowledging the re-

ceipt of it and of Miss ——'s generous benefaction. Your letter was indeed very welcome, and I hope it may soon be followed by another. Never can I cease to be interested in your welfare, and I rejoice to think that you have been preserved from the unscriptural and therefore dangerous errors of the Puseyite system. The 'Listener in Oxford' is a good and safe work. I, like you, have a leaning towards the author; but when you have finished it I would advise you to read no more on the subject, but banish it from your mind as much as you can: it does not tend to 'godly edifying.' Have you read 'Venn's Life?' If not, try and procure the loan of it: there is marrow and fatness in it. Since I had the pleasure of seeing you, I have suffered much, and for near two years have not been able to enter the pulpit: but, thank God, I am now improving in health and strength, and begin to hope I may yet again publish the glad tidings of great joy. My illness was caused by over-exertion of both body and mind. I have found support from the precious truths which I had so often presented to others. God bless you, my dear Miss ——, and give you an abiding enjoyment of the favours of our covenant God.

"Your ever affectionate Friend,

"PETER ROE."

"Kingstown, Anglesea View, Nov. 14th, 1840.

"1 PETER v. 7.

"My dear Miss ——, I am but just recovered from another attack which has greatly prostrated my strength, and left me incapable of making exertion with impunity. I cannot call upon you, else I would do so with pleasure: but if you will have the kindness to call upon me towards the close of next week, I hope to be able to enjoy the grati-

fication of seeing you, though for a short time. I am under great, though needful restraint as to speaking. I have suffered much since I saw you, but I have also experienced much of the loving-kindness of the Lord. At times it appeared to me as if my removal was very near: then how precious did the atonement of the Lord Jesus Christ appear, how sweet his promises, how encouraging his faithfulness. 'Tis indeed 'life eternal to know our true God and Jesus Christ, whom he has sent.' May this knowledge increase and abound in us more and more.

"Ever, my dear Miss ——, your affectionate Friend,

"PETER ROE."

"Kingstown, 5, Anglesea View, Sept. 28th, 1840.

"1 PETER v. 7.

"My dear Miss B——, I have lately been in a state of such suffering and danger that I gave up all expectation of ever again writing to you, but a respite for a little season has been granted. God grant that it may be improved, and that I may live more under the influence of that blessed Spirit, who can administer strength to the weak and comfort to those that mourn. I deeply felt my need of the prayers of the followers of the Lamb: how much more the intercession of Him who shed his blood to redeem the guilty, and who will successfully plead the cause of his redeemed, so that they shall not be ashamed at his appearing. Peace and blessing be yours, prays

"Your affectionate Friend,

"PETER ROE.

"I send you a prayer* which I think you will like. I am not allowed to make exertion, nor indeed am I able to do so; therefore my lines are few. Pray for me."

* A Prayer of Bishop Burgess. See Chapter XIII.

CHAPTER XIII.

ILLNESS OF MR. ROE—PROTESTANT ORPHAN SOCIETY—ADVICE TO A YOUNG CLERGYMAN—BAPTISM—CONFIRMATION—MARRIAGES—LORD'S SUPPER—LETTER TO LADY H. FORDE—LETTER FROM MISS ROE ON MR. ROE'S ILLNESS AND DEATH—EXTRACTS FROM NEWSPAPERS—SERMON OF THE REV. A. B. PERRY, ON MR. ROE'S DEATH.

THE perusal of the letters which conclude the former chapter will have prepared the reader for the trying event to which we are now rapidly approaching—the closing scene of the life of this valuable pastor, and holy man. But before we enter upon the narrative of that period, so trying to flesh and blood, and where nought but a firm reliance upon the Lord and Saviour can support the spirit or cheer the heart of the sin-convinced penitent, we would delay for a little while for the purpose of exhibiting this faithful minister of the Gospel, still anxious, and, according to his strength, labouring in the cause of his adorable Master and Redeemer. It is true that he was shut out from active exertion—the vigorous frame was wasted with long-continued illness, the tongue no longer could give utterance to those persuasive addresses with which he was wont to comfort or to warn, to rebuke or to cheer as occasion required. But the animating spirit was still there, hampered and oppressed. A wasting body contained a heart still beating with love to his fellow-men, and with anxiety to lead them all, with himself, to taste and see how good the

Lord is; and that spirit led him on to do all he could, in his weak and debilitated condition, to forward the cause of religion in the world at large, and among his own parishioners in particular.

We cannot dwell at large upon these subjects, but a few instances may be profitable and interesting.

Among the societies which have arisen within the last few years, there was one in particular which engaged much of the sympathies and good wishes of the subject of our Memoir: this was the Protestant Orphan Society, which was first originated in Dublin, and has now spread abroad through the greater part of our land. Of this Society Mr. Roe was very early a warm friend and supporter, and his Journals bear ample testimony that he felt deep interest in all its concerns, and longed to see it supported and patronized by the wealthier classes of society throughout the country. "If such an Institution had been established even a century ago," says he, "it would have been the instrument of producing incalculable good. May it now be carried on with zeal and singleness of heart." Convinced of its utility—in fact, convinced, we may say, of the absolute need of some such institution to protect our poor Protestant orphans from the crafty guiles of Popery—he ceased not till through his endeavours a Society similar to that in Dublin was formed in Kilkenny, and he had the gratification, before he was called from earth, to see this Society giving abundant evidence of its adaptation to the wants of the poorer, and bereaved members of the Church.

We have been told that the last public meeting which Mr. Roe attempted to attend was one of the meetings of this Society. He reached the Rotunda, but found that he dared not enter the room. He left his donation, and his

prayer ascended up in behalf of this good work; and soon after, on the occasion of an appeal having been made to the public on behalf of the Society, he addressed the Secretaries in the following letter, which they deemed worthy of being printed and extensively circulated. We give it here as an expression of our valued friend's feelings toward this most excellent Institution :—

"Kingstown, 31st July, 1839.

"My dear Friends—With mingled feelings of pain and pleasure I have read your last appeal in behalf of the Protestant Orphan Society. It is grievous to think, that out of thirty-three Orphans, candidates for admission, only two could be received; and still more, that apathy upon the part of the Protestants should lead you to entertain gloomy forebodings respecting the maintenance of the two hundred and eighty Orphans under the protection of your Society. It is, however, gratifying to reflect, that hitherto the Lord had helped the good cause which you have in hand. Take courage, then, from the past, to trust Him for the future.

"Although an annual subscriber to a county Society similar to yours, I feel it to be a call of duty to send you the enclosed donation of a pound. It appears to me, that every beneficed Clergyman, and every Protestant landholder in Ireland, ought to assist your Society upon the present occasion, irrespective of what they may be engaged in doing for their own local societies; and upon this ground, if no other existed, that you are ready, according to your means, to receive Orphans from every county. Of what use are Protestant principles if they are not kept in exercise for promoting, in one way or other, the welfare of our poor

Protestant brethren? If we neglect them there is no other quarter to which they can look for relief. It is desirable that this fact should meet with the consideration which it deserves.

"Praying that the blessing of God may rest upon your labour of love, and that means may be abundantly supplied by Him whose are the silver and the gold, and in whose hands are the hearts of all men,

"I am, my dear Friends, yours ever sincerely,

"PETER ROE."

During all the period of his illness, when necessarily separated from his parishioners, (and even when resident in the midst of them, unable to labour among them, or even to see them,) he was ever most anxious to do them good; and the ardent desire and prayer of his soul for them was, that they might be saved. To supply his own necessary lack of service he provided an Assistant to his Curate in the parish of St. Mary: though at the time the expenses attendant upon his own debilitated state necessarily required a greater personal expenditure than he could well afford. Upon one occasion, when he had engaged as Assistant a gentleman who was but just ordained, and who, he supposed, might require some instructions as to the best mode of exercising his Ministry, Mr. Roe determined to write to him at large on the subject. It is to be deplored that he could not carry his good designs into execution. Weakness obliged him to desist; and instead of a more lengthened paper in which, from the solid piety and long experience of the writer, we might well expect to find peculiarly valuable instruction, nothing remains but a

brief outline of the plan which he had conceived in his mind. Brief and unfinished as the outline is, it wants not interest; and we therefore lay it before our clerical readers, convinced that there are none who may not derive some profitable hints from it.

ADVICE TO A YOUNG CLERGYMAN.

"AVOID—Politics and newspapers, so that your mind may not be occupied by them.

Controversy on Popery and Dissent.

Gossip and foolish talking.

Tedious and unprofitable visits.

Talking about your duty. Let the doing of it speak for itself.

"CULTIVATE—Regular study.

Regular visiting both of the sick and well—especially the former.

Regular catechising.

Regularity and dispatch in parochial duties.

Regularity in commencing public services.

Punctuality in fulfilling engagements.

Friendly intercourse with all your parishioners.

A devotional spirit and manner in reading the Church Service—but in simplicity, and without affectation. In short: Pray the Prayers.

"PROMOTE—Bible Classes, and a spirit of religious inquiry amongst the young, and especially young men.

Inquiry into the Evidences of the Christian Religion.

"PROMOTE—A sound acquaintance with the Constitution, the Formularies, the Articles, and Homilies of the Church of England.

The circulation of Tracts.

The committing of the Scriptures and well-selected hymns to memory.

Psalmody.

The cause of the Church Missionary Society, in particular: also of the various other valuable Societies already established, viz.

Hibernian Bible Society.—Association.
Church Education Society.—Jewish Society.
Irish Society.—Sunday School Society.
Friendly Society.—Dorcas Society.
Protestant Orphan Society.—Parochial Library, &c.

"Secure Saturday for study and some exercise. Keep a diary. Make out a list of your parishioners, with their residences."

The above outline would afford hints for many and long observations; but except upon the advice which regards the services and formularies of the Church, it is not our intention to take notice of any other of the many important subjects referred to. Mr. Roe ever aimed at rendering the occasional services of the Church useful and profitable to those engaged in them. Every one is aware that till of late the Sacrament of Baptism was sadly overlooked. It was, indeed, observed; but from the too common custom of administering it in private houses, the people in general came to feel but little

anxiety, and to expect but little blessing in its observance. Mr. Roe soon saw the wisdom of the Church in ordering that this sacrament should be administered in public; and though he did not go the full length which the Church appoints, (for it is not easy to go at once to the full length in needful reformation,) yet he ever insisted on having the baptismal service in public, except when circumstances, allowed for by the church, made it inexpedient.

And here some may ask, what were Mr. Roe's views respecting a subject now much agitated — Baptismal Regeneration? We had hoped to have dwelt at some length not only upon this, but also upon some other points now brought prominently before the Church by modern controversies; but when we came to review the papers which were placed in our hands, we found so very little on the subject, that we do not think we could well perfect our intention. These controversies did not arise until the latter years of Mr. Roe's life, when long-continued debility disqualified him for entering deeply into them; and this may account for the almost total absence of reference to them in his papers. We have, however, often heard him express his opinions on some of the points in debate; and we believe that we represent him truly when we state, that he did not believe in what is called Baptismal Regeneration—*i. e.* that Spiritual Regeneration is *necessarily* connected with Baptism, so that the inward grace *invariably* accompanies the outward sign.

To the Rite of Confirmation Mr. Roe gave much attention. We have seen that almost when commencing his ministry he was engaged in preparing young persons

for that interesting ceremony; and he ever devoted much care and pains to the same objects during his course. He frequently said that a revival of religion took place in his congregation immediately after the first Confirmation alluded to; and when the last Confirmation occurred in the Diocese of Ossory, as he was unable to attend personally to the instruction of the young persons of his flock who were then to come forward, he addressed them in a kind and affectionate letter, which will be found in the Appendix, with many other letters addressed to his beloved people. The following passage from a letter written to him by a young lady, relative to Confirmation, is so applicable, that we must give it room. "I often think of the happy mornings we used to spend in the Vestry-room, when you were preparing A——, the two C——'s, and other young persons, for Confirmation. I trust the instruction you then gave us, and the prayers you offered up with us, were not in vain. Two of those who then met with us are in glory. May we who remain have grace so to live, that our last end may be like theirs."

Marriages he endeavoured to render solemn, profitable, and impressive: and he made it a practice (whenever he could get permission to do so, and this was almost invariably the case) to return with the bridal party and join with them in reading the Scriptures and in prayer before they parted. Even with his poorest parishioners he did not fail to observe the same custom.

The last topic to which we shall refer is that solemn one, the Sacrament of the Supper of the Lord. The following circular addressed to his parishioners on the subject will serve to show his anxiety on this matter:—

"Kilkenny, March 9th, 1840.

"My dear Friends—Being still unable to address you from the pulpit, I would by letter remind you that the Lord's Supper will be administered on Sunday next at St. Mary's Church. To that ordinance you have been invited, and to that ordinance I trust you will go if health permit. The Saviour's command is addressed to all his professed disciples, and it is imperative :—'this do in remembrance of me.' If our souls were right with God, if we were under the teaching and guidance of his Holy Spirit, and if Christ Jesus were indeed our hope, we should feel that we were enjoying a privilege while we were obeying the command. Sickness and death are on every side calling upon us to lay hold upon eternal life, that when the hour of trial comes we may be found ready to meet it with a tranquil mind, trusting in Jesus Christ, 'the Lord our righteousness.'

"Your affectionate Friend and Pastor,

"PETER ROE."

Having made these few observations, we must approach that last and solemn scene—the trying hour to which this faithful servant and minister of God now drew nigh.

For some years before his death, Mr. Roe was at times a severe sufferer. In the month of December, 1837, symptoms of illness appeared, which gradually assumed a very alarming aspect; and early in the following February his breathing was so violently affected, that he was confined to the house, suffering much from weakness and oppression till the middle of March. On the sixteenth of that month he lectured at St. Mary's; and, though ill able, preached there the following Sunday. For some time he continued to do duty, contrary to the advice of his

physician, and though suffering throughout the entire period from almost total want of rest, the affection of his breathing preventing him from lying down for the greater part of the night. On Easter Sunday (April 15th, 1838,) he preached at St. Mary's Church from Acts iv. 33, and though greatly exhausted by the exertion he nevertheless lectured the next day, and again on the ensuing Friday. This was the last time he was permitted to address his beloved flock in St. Mary's church.

These exertions were speedily followed by another severe attack, by which he was completely laid aside. In May he went to Dublin, and having placed himself under the care of Mr. Colles, he improved much in health. But the amendment was only temporary; for although he had no attack of any length till the middle of the winter, yet he had many slight attacks, which kept him very low. It was a severe trial to him that he could not remain in Kilkenny; but the nature of his malady, disease of the heart, rendered it necessary that all excitement should be avoided as much as possible; and as he could not have so much rest and quiet in Kilkenny as where he had fewer friends and acquaintances, and no official duties to distract him, it was thought advisable for him not to return home. Still he did return to Kilkenny for a short time, and through the kindness of one who highly respected him, and who has since been called to her heavenly rest, (the Dowager Countess of Carrick,) he was enabled to continue in that neighbourhood much longer than would have been practicable if it had not been for the many visits which he paid at her hospitable mansion. He also found great benefit from two visits which he made to the late Sir Joshua Paul, at Ballyglan, in the County Waterford, particularly from the se-

cond, in the latter part of 1839, when he greatly enjoyed the exercise he was able to take in walking on the Strand, and he was apparently so much recovered as to be able to conduct family worship, and to read aloud every evening after tea for about an hour. He returned home on the last day of December, 1839, and remained there till the end of the following March. During this time he exerted himself very much in arranging various matters relating to different societies. Even this proved too much for his strength, and he had frequent slight attacks of oppression of breathing; still he appeared much better than at other times he had spent in Kilkenny since the commencement of his illness. He felt, however, that he must not long continue there, but follow the advice of his physician, and try the effects of change of air and scene. He therefore returned to Dublin; and it soon appeared that the change was necessary, as symptoms of illness showed themselves immediately.

The following letter will describe at once his sufferings, and the consolations which upheld him under them :—

"Kingstown, October 7th, 1840.

"1 PETER v. 7.

"My dear Lady Harriet—Often have I proposed, in the fulness of my heart, to write to you; but as often have I been prevented by illness. In fact, I was quite incapable of exertion—my natural energy was overpowered—and so far from being able to write, I could scarcely read: every expectation of recovery was nearly extinct, and it is owing to the undeserved mercy of God that I have been raised up from my low estate. My health is wonderfully improved, and my strength returning, and for the last month I have

taken no medicine. Air and exercise are what Mr. Colles now recommends for me. Sir Henry Marsh was called in, but he did no more than approve of the plan of treatment adopted by Mr. Colles. My strength was quite prostrated, and nothing but the power of God could have preserved me in a patient and resigned frame of mind. For days and nights I was unable to procure a moment's rest from the oppression of my breathing. At such a season the Lord is a present help, and nothing but faith in his sure promises can produce an acquiescence in the Divine will and give peace. Blessed be God! faith, like every other blessing, is his gift, and He gives it freely to all who ask it: to the poor and needy, and guilty and undeserving. May our prayer ever be—'Lord, increase our faith:' it is ever capable of increase, for it is never perfect. We are saved *by* faith, but not *on account* of our faith, which sends us from itself to the Lord Jesus, who is the author and finisher of it. This is our comfort when we are conscious of our unworthiness, of our inconsistency, of our ingratitude, and of our forgetfulness of the Lord's mercies.

"May we, knowing whom we have believed, live, and walk, and act by faith. Then shall we have the love of God shed abroad in our hearts, be enabled to overcome the world, to crucify our corrupt desires, and to triumph over our last enemy. We all have a pleasing recollection of our visit to Hollymount, and can never adequately express our thanks for your great kindness. I felt much, when there, that I could render you no assistance in your labours of love: I wished to do it, but it was impossible; a burden at that time, such as I could not account for, weighed me down, so that the very thought of speaking affected me in a way to which I had previously been a stranger. It

was a trial to me not to be able to speak to your people and servants, but it was the Lord's will, and that reconciled me to the trial. We hear that you have some intention of visiting Kingstown, which we hope you will do, for I am now able, thank God, to see you; and, indeed, this would be to us all a great gratification. With what a heavy affliction has poor Mrs. —— been visited; but it will, I trust, be lightened by the consideration, that various concurring testimonies show that his mind had undergone a change, and that latterly he took delight in perusing his Bible. I hope the affliction may be sanctified to all his family. It is well calculated to prove to them the vanity of all earthly things, and that true wisdom consists in having the affections set upon the things which are above.

"Mrs. Roe and Annie unite in Christian love, with, my dear Lady Harriet,

"Your obliged, grateful, and very affectionate Friend,

"PETER ROE.

"To Lady Harriet Forde."

Afflicted as Mr. Roe was with disease of the heart, (by which, it is well known, many distressing symptoms from other organs are engendered,) he was, for a long time, unable to endure any thing which, in the least degree, excited him; and was therefore, of necessity, almost totally shut out from intercourse with those whom, under other circumstances, he would have rejoiced to see. But hereby we suffer no loss, for one best fitted for the work, and who saw with humble joy, even in the midst of her deep grief, how faith in the adorable Redeemer upheld her beloved parent in

the trying hour, has kindly come to our assistance, and permits us to lay before our readers the following most interesting and affecting letter:—

"My dear Mr. Madden—Painful as I feel it to be to record events which even in the simple remembrance are overpowering to my mind, I still must endeavour, in compliance with your wish, to give an outline of some of the last scenes of my beloved father's life. While thus employed, I will try (difficult as you will allow it to be) to put aside selfish feelings; and relate briefly the principal circumstances which occurred from the day of our leaving home in March, 1840, to the time of our irreparable loss. I fear this outline will prove imperfect as I kept no memorandum, for a long time not anticipating a fatal result; and when the truth did burst upon me, feeling utterly unequal to such an exertion.

"We set out from Kilkenny toward the close of March, in the hope and expectation that a few months' absence would be the means of restoring dear Papa to health, or at least of renewing his strength so far as to enable him, without injury, to remain at home. He appeared at this time uncommonly well; and I remember thinking, with gratitude to God, under what different circumstances we were leaving Kilkenny then, and in the two former years. Thus mercifully was the future hidden, and the sad truth that we were to enter our happy home no more, quite unsuspected. On Mamma's account (who had but just recovered from illness) we divided the journey, and stopped for a night in Carlow. Papa slept particularly well, and enjoyed his journey next day, but on that night his rest was disturbed; he did not however feel ill. It was arranged

that we should spend a week in Dublin, previously to going on a visit to my cousin Mr. George Roe. In the course of this week, Mr. Colles saw Papa; and although he did not express an unfavourable opinion, yet Mamma perceived something in his manner which alarmed her. That very night his breathing was attacked, and he continued extremely unwell for several weeks; yet not so ill (apparently) as he had often been. At length, through the goodness of God, a favourable change took place; and after another week Mr. Colles allowed him to leave the neighbourhood of Dublin, to spend a little time with Lady Harriet Forde, at Hollymount, in the county Down. We left Nutley early in May, intending, when we had paid our visit at Hollymount to go on to Scotland, and pass the summer in travelling from place to place, returning through England. We reached Hollymount on the second day, and Papa seemed to enjoy his journey and to feel well; but on the night of our arrival symptoms of illness again appeared, and soon he had a severe attack. Mr. Colles was written to, and sent a prescription which stayed the complaint; but though he had intervals of comparative ease during our stay at Hollymount, he never for an hour felt well. It was a great trial to him not to be able to address the servants at family worship. He was so weak that he did not even attempt to read the portion of Scripture and prayer, but attended as a listener. Two evenings, indeed, he spoke for a few minutes; but the effort was too much for him, and brought on such an accession of illness, that he did not again venture upon a similar exertion. Indeed he felt at this period what he had never experienced before, a nervousness at the thought of speaking which became unconquerable. He

suffered too from an overpowering lassitude, which rendered him unable to employ himself in any way. To one whose natural disposition was so active and energetic, and whose very element had long been incessant, zealous labour in the Lord's vineyard, this was peculiarly trying; but his cheerfulness and submission were conspicuous throughout. At length he determined to leave Hollymount (where we had experienced kindness not to be forgotten) and return to Dublin, to place himself once more under the care of his kind friend Mr. Colles: knowing well that if human skill could avail to his recovery, he should, under him, experience its full benefit. The journey to Dublin was a painful one to us all: his illness increased, and the anxiety which we had been enduring became more and more intense. Still we did not anticipate the extent of the trial that awaited us: we hoped that Mr. Colles's judicious treatment would, with the Lord's blessing, prove effectual as in former illnesses. In about a week we left Dublin without any change for the better having taken place, and, with Mr. Colles's approval went to Kingstown, hoping that pure and bracing air might be the means of effecting what medicine had failed to accomplish. But this hope was not to be realized: his illness gained ground hourly, and his suffering was far greater than it had ever been before: day or night he could get no rest for two minutes together. The disease seemed at the end of a week to reach its height, and for some hours hope was extinguished in all but Mamma's mind; she still clung to the feeble thread which remained, and it pleased our gracious Lord to delay a little longer the hour that her soul dreaded. He revived again, and the first words he spoke on returning to consciousness were, 'they are spirit and they are life,' showing

that his thoughts had been then, as they ever were, occupied about the things of God. For three weeks, nearly, his recovery seemed almost hopeless: during the whole of that time he hardly ever slept, even opiates failed to procure him rest. But his mind was calm and happy; his words often words of support and comfort to us; and he was constantly engaged either in repeating, or hearing Mamma read or repeat, passages of Scripture, or in prayer. Not an impatient expression ever escaped his lips, but he continually enumerated his mercies, and his heart was evidently overflowing with gratitude to God. At length a surprising change took place, and he began to regain his rest and strength: indeed so sudden and rapid was the improvement that our hearts were again filled with delusive hopes, and we thought he would be restored to perfect health. I am now aware that there was no ground for this expectation; but we never had courage to ask Mr. Colles his opinion of the case; and he in great kindness and wisdom did not volunteer to give it. I feel thankful now that it was so: as such an announcement could have answered no useful purpose, and might have incapacitated us for needful attendance, by robbing us of that hope which is such a support under exertion. Often when gloomy apprehensions would arise, the following lines were powerfully suggested to my mind, and I have longed to act upon their spirit:—

'Does each day, upon its wing,
Its allotted burden bring?
Load it not beside with sorrow
Which belongeth to the morrow.
Strength is *promised*, strength is *given*,
When the heart by God is riven;

But *foredate* the day of woe,
And *alone* thou bear'st the blow.
One thing only claims thy care,
Seek thou first by *faith* and *prayer*,
That all glorious world above,
Scene of righteousness and love;
And whate'er thou need'st below,
He thou trustest will bestow.'

"As soon as my dear father began to regain his strength in sufficient measure to allow of his employing himself in writing, his desire to do good was manifested as strongly as ever. He wrote many letters, and scarcely ever sent one off without enclosing a tract which he considered suitable. Seeing at this time in *The Christian Guardian* a memoir of Bishop Burgess with which he was greatly interested, and observing a short prayer written by the Bishop which pleased him, he had a thousand copies of the prayer printed for private circulation,* nearly all of which he distributed.

* We here subjoin the Prayer from Bishop Burgess; and also a "Meditation" which Mr. Roe used to enclose to his correspondents.

A Prayer of Thomas Burgess, D.D. late Bishop of Salisbury.

"Assist me, O Lord! in my endeavours to withdraw my mind from the actions of others, and to turn my eye inwardly on myself. Be thou, O Lord, the pure object of all my intentions and desires, so that I may seek myself in nothing that I do. Keep me always mindful, that many actions assume the appearance of charity that are only selfish and carnal; preserve me from that self-deceit which seeks itself in all things, without perceiving it: deliver me from all self-will and inordinate affection: grant me that true and perfect charity 'which envieth not, which seeketh not her own,' but desires that God may be glorified in all things through Jesus Christ."

A Meditation for Myself.

"There is a possibility of my escaping pain, and sickness, and poverty, and disgrace, but I cannot escape death, for 'it is appointed unto men once to die.'—Heb. ix. 27. If my existence ended with the death of my body, I might have some excuse for my thoughtlessness, carelessness, and neglect of the 'great salvation,' (Heb. ii. 3,) but 'after death' comes 'the judgment.'

He likewise afterwards united with a respected clerical friend (who was himself laid aside from all duty and who has since entered into rest) in having printed a thousand copies of verses on the words 'ye must be born again.' This doctrine of the new birth he was particularly anxious to set forth. He thought that many in the present day are contented with a religion which has not this as its foundation, and which must necessarily, in the end, prove a delusive hope. Hearing also that a Confirmation was about to be held in Kilkenny, he wrote an Address* to the young persons in his parishes who had come forward to that ordinance. It seems to me a striking coincidence that this should have been among the last efforts he was able to make for the spiritual benefit of his flock; as I have often heard him say, that, when light broke in upon his mind, one of the first methods he adopted for its diffusion, was instructing a large number of young persons pre-

—v. 28. Sin exposes the soul as well as the body to destruction, and if sin be not pardoned I am lost—eternally lost; for I am a transgressor of 'the law,' which 'is holy, and just, and good.'—Rom. vii. 12. My heart condemns me—but 'God is greater than *my* heart, and knoweth all things.'—1 John i. 20. My case, both by nature and practice, is as bad as it can be—but is there no hope for me? None in myself—none in my alms—none in my profession of religion—none in my attendance upon ordinances. These are all good in their place—yea, necessary—but they cannot save me. Where then is hope to be found? In the Lord Jesus Christ. Where do I learn this? In 'the Holy Scriptures,' which declare 'the truth, the whole truth, and nothing but the truth.' Have I profited in my heart, by that of which by their means my understanding has been convinced? Do I possess this 'good hope through grace' (Thess. ii. 16)—this hope which 'maketh not ashamed.'—Rom. v. 5. Is the Lord Jesus Christ my hope?—1 Tim. i. 1. If I profess that he is, do I prove it by walking with God, by loving holiness, by avoiding what God forbids, and by delighting in what God commands?—P. R."

* This Address will be found in Chapter XIV.

viously to Confirmation; and that the blessing of the Lord rested in a wonderful manner upon his labours, many of those he taught being converted at that very season. When the time approached for preparing his Annual Address, which we knew he was determined to write, we became very uneasy, fearing that the exertion of mind would prove injurious to him. We discovered, however, that he had already written it at various times.* He consented to Mamma's proposal that I should copy it; and he afterwards said that he felt he should have been quite unequal to that task. He sent a copy to most of his friends, and in many instances accompanied it with a few words. While he continued in comparative ease and comfort he employed much of his time in reading; and amongst other books in which he took pleasure was Hervey's Letters. He often said that the clear Scriptural views of that writer were peculiarly comforting to him; especially his mode of setting forth the righteousness of Christ as *imputed* to the sinner. But the Bible was his true and *constant* comforter. He would often say—'What a treasure is the Bible—a never-failing source of comfort." Whether more or less ill, (except perhaps during the worst part of each attack,) Mamma used to read the Bible for him every day after breakfast for about an hour. He greatly enjoyed this exercise; and the holy calm which then diffused itself in the midst of sickness and suffering seemed to her who was privileged to witness it, like a foretaste of heaven. He had set his mind upon returning to Kilkenny in October. There were many things he wished to arrange; and he felt that in his state home

* This will be found in the next Chapter.

would afford many comforts not elsewhere to be enjoyed. When however the opinion of his medical friends that he should not return, was communicated to him, he acquiesced without a murmur; and, instead of dwelling upon his disappointment, tried to keep in mind the comforts he possessed, and often recounted them. At the end of October he had another severe attack of illness; and he then felt it was mercifully ordered that he was not at a distance from Mr. Colles; and that he could still have the same unremitting care and attention as heretofore, from Dr. Swan, who, living quite near to us, attended by Mr. Colles' desire in conjunction with him, and watched every symptom during the intervals of Mr. Colles' visits. I mention these particulars, because it comforts us now in looking back to know, that nothing which skill or kindness could devise to retard the progress of his complaint, or alleviate his sufferings, was left untried. From this period the attacks increased in frequency; and although he often seemed to regain his strength surprisingly, yet one thing was perceptible—that he had lost much of his former energy, and that he now felt the need of the injunction which had long since been given him by Mr. Colles, to observe the utmost quiet. Still, while his strength kept up in some measure, his natural kindness sometimes overcame his sense of prudence as well as inability, and he occasionally admitted a friend, though an accession of illness was the invariable consequence. After a little time, however, he became quite unequal to this exertion, and dreaded the re-action which took place after every such effort. He was therefore obliged, with great reluctance, to relinquish the visits of his kind Clerical friends, and was frequently unable to see even my aunts Roe, (who had come to

reside near us that they might render every possible assistance, and see him whenever he was able to admit them,) except singly, and for a few minutes together. At the same time his interest in his relatives and friends remained undiminished; and, when he was able to converse, he spoke of them with the utmost affection. He used often to sit for nearly an hour with his Bible or Psalter upon his knees, appearing to be meditating deeply upon the words before him. He frequently spoke to Mamma in general terms of the Christian's support in the prospect of death; and expressed in the strongest manner his conviction, that in that hour consolation could be derived from nothing but the finished work of Christ. He would say, 'What an anchor for the soul is the belief of that precious truth—that "Jesus Christ came into the world to save sinners." I have known it long, and often told it to others, but now I feel more than ever the comfort it affords.' Alluding to a remark that there is not much revealed in the Scriptures concerning a future state to gratify curiosity, he has said, 'No, not to gratify curiosity; but abundantly sufficient to satisfy the most enlarged desires of the renewed mind. We know that "when He shall appear, we shall be like him"—that "an inheritance incorruptible, and undefiled, and that fadeth not away"—"an exceeding and eternal weight of glory" is laid up for us.' Just before his last illness he said one evening while sitting with Mamma and me—'I think the lesson the Lord seems to be now teaching me is, "*be still*," it is so contrary to every thing in my natural disposition; but, blessed be his name, he enables me to acquiesce.' He often said, "This seems the shortest winter I ever passed; the time glides away imperceptibly, and I never feel a desire so much as to take a drive.' He

would add sometimes, as if to account for this, 'The presence of the Lord can cheer the heart under all circumstances.' When suffering more than usual from any particular symptom, and unable to conceal what he endured, he would say—'What a mercy it is that when one symptom increases in oppressiveness, another becomes less distressing; when my breathing is bad, I do not suffer so much from my heart; and then again, when my heart is engaged, my breathing becomes easier.' Again—'how thankful I ought to be, that in all my illness I am not feverish; that would add greatly to my suffering.' Indeed the whole tenor of his conduct and conversation impressed deeply upon our minds the truth of the promises made to the children of God—'Thou wilt keep him in perfect peace, whose mind is stayed on thee:' 'Cast thy burden upon the Lord and he shall sustain thee:' 'The Lord is good; a strong-hold in the day of trouble; and he knoweth them that trust in him.'

"About ten days before his death, while suffering dreadfully from violent retching and excessive weakness and oppression, he seemed almost overpowered, and used an expression indicative of his fear lest he should manifest impatience; but instantly checking himself, he began to repeat texts of Scripture. 'Not *my* will, but *thine*, O Lord, be done: The servant is not above his master, nor the disciple above his Lord: *My grace* is sufficient for thee, for my strength is made perfect in weakness. Grant, Lord, that it may be so.' Mamma said to him, 'You are more than patient.' He replied, 'I desire not merely to feel *patience*, but *submission* and *cheerful acquiescence* in my heavenly Father's will.' Soon after an interval of ease was granted him. About this time, after a night of

suffering, having continued silent for a while, and being evidently engaged in deep thought, he said, 'I know not how this will end, but the Lord knoweth, and that is enough; it will be as he pleases, and I am resigned.' Throughout his illness he never used either food or medicine without asking the Lord's blessing upon it. At times, when Mamma's emotion became in some degree apparent, notwithstanding all her efforts to appear calm, he would say to her, 'Look to the Lord, he will sustain you; he is a faithful God; we have proved him to be so.' On the last Sabbath he spent below when, after a night of sleeplessness and great suffering, he first saw the light, he said to Mamma, 'This is the day which the Lord hath made; we will rejoice and be glad in it.' On the following evening when Mamma, overcome by witnessing his sufferings without being able to afford him any relief, said to him, 'Oh! that I could bear your sufferings for you.' He replied in the most tender and compassionate tone, 'you can *pray* for me, and that is *far better*.'

"There was but one subject connected with earth on which he ever expressed an anxious thought, and that was the possibility of Mamma's strength giving way, so as to prevent her being with him, and attending him constantly; she had never left him day or night in any of his attacks of illness. It pleased the Lord to spare him and her this trial, until nearly the last; but as if to put his patience and submission to the strongest possible test, she was then for two days completely prostrated by fever, brought on by her intense mental suffering when hope was extinguished. It was in the night of Monday, the 19th of April, that her illness altogether disabled her; and she lay from that time till the morning of the 22nd perfectly powerless, having lost all

recollection except of the one subject. During this interval my beloved father gratefully accepted the kind attentions of my aunts; and was still cheerful, and thankful for every thing that was done for him. On the morning of Tuesday, the 20th, when Aunt Ryder (who had arrived from Kilkenny the evening before) approached his bed-side, he said to her, 'I am glad to see you, Eliza; I never expected to see you again in this world; since you were here I have been a sufferer—a great one. I have had the whole closing scene laid open before me.' Then turning his head and looking up at her, he added, with great energy and animation, '*But it was not a gloomy one.*' She said, 'Oh no, and glory at the end.' He caught the word, and said, 'Glory! yes, *glory*, the *end glory!*' She then said, 'We will now be silent,' as she feared the exertion might prove injurious to him. In the course of that day Aunt Bess said to him, 'I wish you could get a little rest.' 'Ah!' he said, 'I never expect any rest here.' She replied, 'Well, there is a rest remaining for you that will meet no interruption.' 'Yes,' he said, 'that there is.' At another time she said, 'What a mercy that your mind is kept in perfect peace.' He said, 'Yes, *perfect peace*. Many perhaps are now thinking that I am mounting up on wings as eagles; but this is not the case: I never looked to ecstacies. I will tell you what I am: *a poor, broken-hearted sinner resting upon the Rock* CHRIST—that is my hope.' While aunt Ryder sat with him during part of Tuesday night, though he was unable to lie down or even lean to either side for support, yet he conversed cheerfully about Kilkenny friends, and asked several questions concerning the poor of his parish. Often when she perceived an increase of pain or restlessness which neither medicine nor change of position could alleviate, she read a few verses

from the Bible, and never found them fail in procuring a mitigation of suffering. Aunt Ryder says in writing to a friend, 'In him patience seemed to have her perfect work. His bodily sufferings were intense, but his mind was kept in perfect peace, and he seemed to hold uninterrupted communion with God. More than once when he has said in a calm sweet tone, "Lord, give me rest, I only want a little," though the request was denied as to the poor body, yet such an overflowing of divine consolation seemed to have been imparted, as enabled him to smile at his own sufferings, and to feel only for those who witnessed them.' On the morning of Wednesday between four and five o'clock, he asked aunt Bess was it light; she said, 'Yes; break of day.' 'Break of day,' he said twice over, and then said, 'I believe this is the Bible-meeting day.' She replied, 'No, this is Wednesday.' 'Ah, then, he said, 'it is the meeting of the Sunday-School Society.' He then lifted up his hands and eyes, and prayed that the Lord's blessing might rest upon the meeting, and that He would enable the speakers to testify of Jesus in simplicity and faithfulness to the people. On another occasion aunt Bess opened the Testament to read for herself, thinking he was dozing, when he said, 'I am glad you are taking up that book—that is the book that makes time glide swiftly on.' When repeating for him that hymn, 'Wait, my soul, thy Maker's will,' when she came to the line—'Trust in a wise and gracious God,' he said, 'there is much contained in that little word *trust*.' On the morning of Thursday the 22nd, Mamma feeling herself able to move in bed instantly entreated to be allowed to return to him, and after much persuasion Dr. Swan permitted her to do so. Papa felt this to be an unspeakable comfort; to her it was the only possible alleviation of her sorrow,

and for it she felt deep gratitude to the Lord. This was a day of less bodily suffering than the two previous ones—he spoke a little to Mamma, and, as his custom was, uttered words of comfort. When night came he was very anxious that she should retire to rest, dreading that her strength would fail if she remained longer, and promising to send for her if he wanted her. She entreated to be allowed to stay; but between eleven and twelve o'clock, which was the hour at which he always wished to be settled for the night, he manifested so much uneasiness at seeing her still out of bed, that she could not bear to distress him, and retired to the next room.

"Soon after Mamma had left the room, aunt Ryder began to read for him the 5th of 2nd Corinthians. She stopped at the end of the 4th verse thinking him unable to bear more, but he begged of her to go on. She did so, to the end of the 15th. Again he said, 'Go on:' when she finished the last verse he immediately perceived it and said, 'There now, that will do.' After this he spoke with much difficulty and said only what was absolutely necessary; but his mind continued perfectly clear, and his countenance bore the same happy expression to the last. A sudden change for the worse took place after one o'clock. Aunt Ryder perceived it and told Mamma, who went to him instantly, and in a few minutes his spirit was released from its earthly tabernacle, in the most peaceful manner, to be for ever with the Lord.

"I think it is remarkable that the hour of his dismissal should have been that, which for many months had been especially devoted by him to private prayer. He always wished to be left alone after family worship that he might devote an hour to private communion; and on this very

night he said to Mamma just before she left the room—'I think all ought now to retire for private prayer.' That he was thus engaged at this moment I cannot doubt; for although it was somewhat more than an hour from the time the chapter was read till he entered into rest, yet during the whole of that time he was evidently quite abstracted in thought from earthly things. It is comforting to think that prayer was thus exchanged for praise, and suffering for enjoyment.

"It may surprise those unacquainted with my beloved father's disposition, that he has left no fuller expression of his feelings in the realization of death and the near prospect of the eternal world; but to us the reason is evident. His sympathies for those in affliction are well known to have been most strong: can it then be wondered at, that they were peculiarly exercised toward his own? I am quite certain that the desire to spare our feelings often set a seal upon his lips when ready to give utterance to the sentiments, emotions, and anticipations which filled his heart in contemplating the possible termination of his illness. Beside this, the nature of his complaint rendered it impossible for him to speak more than a few words upon any subject which deeply interested him, without instantaneously feeling an injurious effect produced upon his system. Although frank and unreserved in manner, he was not disposed to lay open the recesses of personal experience; indeed, except with Mamma, this reserve was never entirely overcome. For hours together he would seem to be absorbed in meditation; and it was only by an occasional word that we learned what was the bent of his thoughts, so far I mean as to *outward expression*; for if he never had spoken a sentence relative to the state of his

mind, the patient resignation, the meek endurance, the heavenly calm which appeared in every look and action, would have sufficiently indicated that the Spirit of God dwelt within him, in his pure and comforting influences. During the summer of 1840 he had very severe exercises of mind, having been given such a view of his own corruptions as he had never had before. He expressed himself at that time very strongly as to the comfort he found in looking to Jesus, and pleading his merits as the sufficient and only ground of his confidence. He said if it had not been for this refuge he must have been overwhelmed, but from that period I do not think a cloud was ever suffered to darken his mental view. It might, with truth, be said of him that 'in quietness and confidence was his strength.' His views of heaven had always been peculiarly free from enthusiasm; he did not indulge in speculations as to the precise nature of the happiness there enjoyed, but I have often heard him say—'Is it not enough for us that we shall be with Jesus; that "we shall see him as he is;" that "to be absent from the body is to be present with the Lord?"' This hope cheered him throughout his painfully oppressive illness, and never failed till lost in the fruition of blessedness and glory.

"I am, my dear Mr. Madden, very sincerely yours,

"M. A. R.

"August 17th, 1842."

So terminated the mortal existence of this faithful and holy man. The Lord whom he served in life was his stay and peace in death, and he led his servant through the valley of the shadow of death fearing no evil. "Let me die the death of the righteous, and let my last end be like his."

We subjoin from the *Dublin Statesman* and the *Kilkenny Moderator* Newspapers, a few lines expressive of their, and we may say the public, feeling on the death of Mr. Roe.

THE LATE REV. PETER ROE.

"The remains of this universally lamented Minister and ornament of our church left Kingstown on the 28th of April, at an early hour, and proceeded through the city, *en route* to Kilkenny. In Baggot-street the procession was met by a number of the clergy who were personally acquainted with the deceased during the period of his vigorous exertions, or who, having admired the godly simplicity and sincerity of his character, were desirous of paying their last tribute of respect to his remains. On the following day, at three o'clock, the funeral *cortége* reached its destination."

"Mr. Roe was for thirty-six years minister of the parish of St. Mary, Kilkenny; and for seven years previous to his incumbency, Curate of the same parish. Never do we remember such a tribute of respect paid to the memory of any individual, as was paid to his remains on that solemn occasion. The procession extended from beyond Sion gate* to the very porch of St. Mary's Church. All ranks and classes seemed to forget their private and political feelings, in anxiety to honour the memory of the departed. The children of the parochial schools, with their teachers, advanced in front; then came the Hon. and Very Rev. the Dean of Ossory, with the Officiating Clergyman, Rev. A. B. Perry; and after them, Rev. E. Cronyn, and Rev. W. Metge;† they were followed by the hearse and four;

* A mile from Kilkenny. † Mr. Roe's Curates.

then the immediate family of the deceased, who appeared as the chief mourners, and who were succeeded by the Clergy of the Diocese, between thirty and forty in number, wearing crapes. The military, under the command of Major Doyle, next followed, in testimony of their respect to the deceased, as their late Garrison Chaplain. A large number of carriages and vehicles of all descriptions attended the funeral throughout. The Mayor, with the Aldermen and Magistrates, were also present. The crowd in the Church-yard was so dense, and the anxiety to be present at the Funeral Service in the Church so great, that the Magistrates and the Police were obliged to exert themselves, in order to secure a passage for the Clergy and mourners. All, however, seemed to feel the solemnity of the scene, and behaved with the utmost decorum.

"The Pall was borne up the aisle of the Church by six Clergymen, and the coffin was laid in front of the Reading-desk. The service was then performed, and a sermon preached from John xi. 23, by the Rev. A. B. Perry; after which, the remains of this respected Minister were carried to the grave, and committed 'dust to dust, and ashes to ashes;' there to repose, till awakened by the Archangel's trump, on the morning of the resurrection to everlasting life."

Since that solemn day, many of Mr. Roe's numerous friends and admirers have erected a tablet to his memory over the door of the Vestry-room in that church where for over forty years he preached the glad tidings of a Saviour's love. At the end of the chapter is a sketch of the monument, with the inscription engraved upon it.

Custom makes it almost imperative, that something should be said relative to the character of the subject of

our Memoir. We confess, that having done our utmost t pourtray him faithfully throughout our past pages, we fe a difficulty in attempting, in any wise, to retrace our steps, or again go over the ground which we have already trodden. But we gladly adopt the following true and faithful outline, and affectionate tribute to his memory, from a sermon preached in St. Mary's Church, on the Sunday after Mr. Roe's death, by the Rev. A. Bettesworth Perry, who was for some years Curate in that parish."

ZECHARIAH xi. 2.

"Howl, fir-tree; for the cedar is fallen."

"On the last Sabbath morning I had to record the departure of a saint, young in years,* but advanced in Christian experience. I have now to speak of a tried and faithful servant of the Most High, who entered into his rest full of years, and who 'came to his grave in a full age, like as a shock of corn cometh in his season.' The former was a pupil of our Sunday school, and there first learned that Christ was her Saviour—there received the incorruptible seed of the Word. The latter was, for some years, her teacher in the same Sunday school; he instructed her in the mystery of godliness, simplified for her the truths of the Gospel, unfolded to her view the words of inspiration, and from her childhood taught her the Holy Scriptures, that were 'able to make her wise unto salvation.' The former was a member of this congregation, and, by the words spoken from this pulpit from time to time, was built up in her most holy faith; she was one of the flock,

* Miss Lucy Madden, second daughter of Charles Madden, Esq.—See Appendix.

and in this temple imbibed the sincere milk of the Word, and was refreshed by the crystal streams of the river of Life. The latter was the Pastor, the spiritual father of the flock, the preacher of the heavenly Word. He it was who broke for her the bread of life, led her to the living streams, and directed her to the Lamb of God that taketh away the sin of the world. But their portion has ceased to be at this side of the grave: their lot is now cast in realms of purity and peace; they have entered upon the blissful realities of an unseen world—THE PUPIL AND THE TEACHER, THE SHEPHERD AND THE LAMB—THEY HAVE BOTH DEPARTED. That Saviour whom they loved in life, was dear unto them in death. He supported them through their hours of weakness, pain, and suffering; and ere the thread of life was scarcely broken in the last struggle of nature, he bore their spirits into the land of pure delight, where every tear is wiped away, where no cloud of sorrow overcasts their joys, where no bosom heaves a sigh, 'where the wicked cease from troubling, and the weary are at rest.'

"I will now, my brethren, bid farewell to the taught one, and confine my observations to the preacher. But where and how am I to commence? The subject is perplexing from its extreme richness and fulness. I can only make a few scattered, and truly do I feel them to be, inadequate statements.

"It was in the year 1798 that he was ordained for this parish; he was then little more than of age.* He was naturally gifted with the most amiable qualities; his feelings were warm, ardent, and anxious—fitted to awaken

* This is a mistake. Mr. Roe was ordained 25th December, 1798; but was not of age till the March following.

and secure friendship; and his mind and eloquence were o
no ordinary stamp. Thus, endowed by Providence, h
soon won the esteem and affection of all with whom h
became acquainted. Of the most unshaken integrity, h
readily gained the confidence of all with whom he had t
do;—of the greatest benevolence, he soon became th
patron of the poor, the friend of the distressed. But
when these endearing qualities became directed by divin
grace, they shone forth with an increased lustre—first
centering in the God of light and love, and by him
directed back, as the fruits of the Holy Spirit, to diffus
blessings upon those who were privileged to enjoy his
ministrations. Then they became mighty, through God,
to the pulling down of the strong-holds of sin and Satan.
His zeal was tempered with prudence; and his natural
caution, quickened by the glowing fervency of his mind,
preserved him amidst many temptations from straying int
the devious paths of dissent, while it urged him forward
with untiring activity in the many lawful paths of useful-
ness that opened upon him on every side. Firmly was h
attached to the Church, of which he was such a shining
ornament! Often have I heard him say, with thank-
fulness to God, that her Articles, Homilies, and ac-
knowledged Formularies, were, under the teaching of the
Holy Spirit, the means of guarding him from the snares o
error, and of assisting him in his search for truth; while a
the same time the feelings of his soul found their full
utterance in the chastened and holy fervour of her Liturgy.
Thus, enriched with the gifts of Providence and th
graces of the Spirit, was it wonderful that his influenc
rapidly increased, till it extended to *all ranks* and *classes*
of *society* in this city? Was it strange that *his word* wa

regarded almost as a *law*? and that his opinion exercised a restraining and controlling power over the minds of many? So great became the moral force of his authority, that vice often fled to its concealment, merely through fear of his rebuke; while too many, it is to be apprehended, put the creature in the place of the Creator, and feared his censure, or courted his favour, rather than the anger or the praise of that God, whose minister he was. But was this his fault?—No, my brethren; often did he direct them from the weak frailty of the instrument to that Saviour whom he loved, whose name it was his soul's first wish to exalt, and whose glory was the great object of his life. The wickedness of man that perverts the best gifts of God, cannot diminish or alloy their intrinsic value. It may distort them from their true and legitimate use, but it cannot corrupt their native worth.

"That which, however, above all other things gave the greatest force to his public and private ministrations, and contributed to increase his influence and authority, was his copying into his life and conversation those blessed truths that were the subjects of his meditation in his study, and the themes of his discourse in the pulpit and in his parochial visitations. Most of you, my brethren, had many favourable opportunities of observing him in private, social, and public life. Seek, then, to be followers of him as he also was of Jesus. Strive, through faith and patience, to inherit these glorious promises that he so often and so faithfully laid before you. In his intercourse with his people you had a practical proof—one which came home to every one, and which all could understand—that Christianity was no cunn[illegible] He carried religion with him in[illegible] he held

up the necessity of holiness to his family and his flock, and he exemplified it in his own conduct. It was not to him a mere holiday garment, or robe of state, to be worn and exhibited on great and public occasions, and to be laid aside among his friends, or to be overlooked in his domestic arrangements. No! my brethren; he commanded his children and his household after him, that they should keep the way of the Lord to do justice and judgment. In him religion wore its most attractive garb, and appeared in its fairest and most winning form. He was cheerful without levity, he was serious without sadness. That Bible, which like Bethlehem's star, first led him to find the Saviour, filled his soul with joy and gladness, and shed its holy light upon his pathway, as it lay through the valley of the shadow of death. Its consoling promises so comforted the aged minister, divine grace so upheld him, that amidst the extremes of pain and suffering, not a murmuring word escaped his lips, nor did his natural cheerfulness ever desert him. In joyful hope of the resurrection to everlasting life did his bright spirit fly from its shattered tabernacle to abide in the bowers of paradise, or roam through its flowery vales, till the trump of the archangel awake the dead in Christ, and summon him to meet his Saviour in the clouds of heaven.

> "'So sinks the day star in the ocean bed,
> And yet anon repairs his drooping head,
> And tricks his beams, and with new-spangled ore
> Flames in the forehead of the morning sky.'

"'Our brother is not dead, but sleepeth.' For at that future hour, when the destinies of the present dispensation shall have been completed, he shall hear the voice of the Son of Man, and start from his lowly couch, breaking

through his covering of clay. Then shall that poor body, now marked with the lines of suffering, and worn by the ravages of disease, be raised in glory incorruptible and immortal. Then shall his happy spirit be again united to its shining frame, to take its stand amidst the myriads of the heavenly host. Then amongst the wise shall he shine, as the brightness of the firmament, and as one that has turned many to righteousness like the stars for ever and ever. 'Let me die the death of the righteous, and let my latter end be like his.'

"He had for some time many difficulties with which to contend. He preached the Truth, when truth in its simplicity and plainness was disagreeable and offensive. Many had certainly receded from the good old ways of the Reformers, and looked with a jealous eye and an angry frown upon all who sought to recall their people to the only solid basis of a sinner's hope. Convinced by the Holy Ghost of that which was the more excellent way, he unceasingly preached Christ crucified—Christ glorified, undeterred by misrepresentations, and unallured by flattery; he stood upon his watch, and set himself upon his tower while he cried—'Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' 'As a wise master builder he laid Jesus Christ as the sure foundation' of the fabric, and built up thereon those committed to his charge, ever pressing upon them the great necessity of holiness of character and of good works as the fruits of faith, that so the temple of God might not be defiled. My brethren, he was a man of prayer—of constant and fervent prayer; and seldom did he bow his knee before th[illegible] of Grace, that he did not bear you upon his [illegible] h his

God for you, that the Lord might bless you abundantly In this holy exercise did he seek for wisdom, to choose hi weapons from the divine armoury, and for strength effec tually to wield them. And going forth from his closet refreshed in spirit, and strong in the Lord, he laid oper every evil way, exposed the dark chambers of imagery in the human heart, rent asunder every lying system of self- deceit, detected the false refuge of hypocrisy, and, 'as with a giant's grasp, shook the painted pillars of self- righteousness.'* In him did the mourner find a friend, the perplexed a counsellor, the weary and heavy-laden a comforter, and the wounded spirit one whose prayers were his soul's utterance, that the God of grace would bind up the bleeding heart, and apply to the wounds the balm of heavenly consolation. Finding, by happy experience, that Christ Jesus was the only true riches, the pearl of great price, he invited all to seek for the heavenly treasure, hold- ing forth the word of life as the casket that contained the heavenly gem. He lighted his torch at the source of divine truth—the Sun of righteousness; and in the midst of much darkness he went forth as 'a burning lamp,' a 'bright and shining light,' and many, for a season, rejoiced in that light. He lived with God, and by him were his hands strengthened. Like that flower that turns with the sun, and follows him in his course, as well when concealed by clouds, as when he pours his brightness upon the world; he was the same in darkness and opposition, in sunshine and favour, waiting upon the Lord, and following the Lamb 'whithersoever he went.' His light was not that of the meteor that appears in a brilliant flame, and as suddenly

* Sir J. Mackintosh on Robert Hall.

is quenched and disappears. It was more like the calm and steady light of the star—and he stood prominent amidst his followers like the tall cedar of Lebanon. The bright star has now fallen from the firmament—that stately tree is now prostrate in the dust—'Howl, fir-tree; for the cedar has fallen.'

"For more than forty years he occupied this pulpit, in which I now stand. The last time his voice was ever heard in this place of worship, declaring the blessings of the Gospel, was on Easter-day, three years ago, when he preached from Acts iv. 33, 'With great power gave the Apostles witness of the resurrection of the Lord Jesus.' He usually, for a short season, left this city, during the latter years of his ministry, to recruit his weakened strength, in order that he might return with fresh vigour to the beloved scene of his labours. But though absent from his beloved flock, he was never idle. He frequently preached in the different towns that he visited. His name is well known and revered by multitudes in our sister isle, to whom his preaching was singularly blessed. It seems as if he had but one object ever in view, the glory of God, as seen in the extension of true religion. For this great purpose, he was willing to spend and be spent—yea, he counted not his life dear unto him, that he might fight the good fight of faith, and finish his course with joy—knowing, 'that there was laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give unto him in that day—and not to him only, but unto all them also that love his appearing.'

"In the Sunday School also, much fruit resulted from his labours. We sometimes see many active, laborious, and prayerful ministers of the Gospel, planting and watering

in the Lord's vineyard, without apparently any immediate signs of increase, or fruit arising from their labours. The same remarks may also be made, as respects many Sabbath-School teachers;—they must abide the Lord's time; but year after year did he see trees of the Lord's planting, springing up under his care, and 'striking their fibres firm and deep into the rock of ages'—'trees of righteousness, planted by the rivers of waters, bringing forth their fruit in due season;' 'lifting up their heads to heaven in all the strength, and vigour, and beauty which the dews of the Spirit had imparted, and the rays of the Sun of Righteousness had cherished, and standing unbroken and uninjured beneath the heaviest gale that blows, defying alike the tempest and the flood.'* Not a few of his spiritual children are now dispersed in various parts of the earth, possessing the incorruptible seed; and several, following in *his* steps for whose decease we now mourn, are actively and laboriously employed as preachers of righteousness, in dispensing to others spiritual blessings, and dividing to them their portion of the bread of life. Hence, my brethren, as he advanced in years, his influence extended far and near. His younger brethren, upon all practical and experimental points, were glad to avail themselves of his mature judgment, and his knowledge founded upon years of experience; they looked up to him as their counsellor, and readily sought his advice and direction when perplexed with difficulties. With the exception of those that held high official situations, his name was more generally known, and his influence more widely felt, than that of any other Clergyman in Ireland—nay, I might go farther, but I forbear; suffice

* Rev. H. Blunt's Lectures upon our Lord's History.

it to add, he was honoured as a man of God, and as a minister of the Gospel, by all who knew him, and who were capable of estimating moral worth and ministerial usefulness. Truly, his 'hoary head was to him a crown of glory'—'Howl, fir-tree; for the cedar has fallen.'

"Those who have heard his pulpit addresses, may well remember the earnestness of his manner, the sobriety of his sentiments, and the plain simplicity of his affectionate appeals. Oh! how his eye became illuminated, how his countenance beamed with joy, and the very tones of his full clear voice seemed to catch the expression of his soul, when he spoke of the Saviour's love, and the sinner's hope! —while he declared the entire depravity of human nature, man's complete ruin, and the fearful penalty of sin, with what eager delight did he direct all to the free salvation of the new covenant, to the finished righteousness of Christ, to his agony in Gethsemane, and his cross on Calvary. He felt that nothing could answer the sinner's wants, but justification by free grace, and sanctification by the Holy Ghost. He knew by experience, that Christ was "the power of God," and "the wisdom of God," to every one that believeth; and he ever proclaimed God's gift of his dear Son, as the only treasure fitted to enrich a bankrupt and a ruined world. That voice which so often heralded forth these joyful tidings, is now hushed in the silence of the tomb; that hand which so long held forth the word of life, is motionless in the chill of death; that heart which throbbed with anxiety for your welfare, has ceased its beat; that eye which once flashed and beamed with love to God and man, is now closed upon the events of this life. The King of heaven has recalled his ambassador: a soldier of the cross has fought the good fight, and won the bright crown of glory.

We may weep for his departure, and mourn over his ashes, but he has for ever ceased to sorrow: he now rejoices in joy and felicity, looking forward to his perfect consummation and bliss, both in body and soul: from him has fled for ever all suffering, and pain, and trouble,—he has found 'a deep unbroken rest.'

"'Thrice blessed! he has done with woe—
The living claim the tear.'

"'Howl, fir-tree; for the cedar has fallen.'

"But, brethren, what shall I say of him as a parent and a husband? Oh! here we must walk softly—we must tread gently on the hallowed precincts of the family circle, lest when we would bind up the drooping flowers, broken by his fall, we may crush them by some rude and heedless footstep. As a father? Many of you may remember the parent's anguish, his deep untold sorrow, when one of the two that had survived the rest, was consigned to yonder grave: all a parent's fondness, all a father's tenderness seemed, after that melancholy event, to have been centred in his remaining child. As a husband? I will tell you in the words of another: 'Oh! what a tie of conjugal affection has been burst asunder: oh! what a lofty elm of tenderness and love has fallen; and oh! what a hapless widow-vine, with all her tendrels rent, lies low and withering in the dust!'* If you, my brethren, ever regarded with fondness your pastor that is gone—if your souls were ever benefitted and refreshed by his ministry—if you ever experienced his sympathy and comforting counsels in days of sorrow and affliction—if you ever received a kindness at his hands—let your gratitude now be testified, not with

* Rev. R. J. M'Ghee on the death of J. H. North, Esq. M.P.

tears, but with earnest prayer for the mourning survivors: the widowed partner of his bosom, and the stricken child of his affection. If you feel his loss, oh! how deeply must it be felt by them; pray, then, mightily for them to a prayer-hearing God: pray frequently for them to the Father of consolation—plead with Him for the fatherless and the widow, that He would give unto them 'the oil of joy for mourning, and the garments of praise for the spirit of heaviness.'

"Shall I speak of him as a friend? No, my brethren, I cannot. Were I to enlarge upon this subject, I should intrude myself unnecessarily upon your notice: suffice it to say, his smile gladdened many a household; and his presence by the bed of sickness, cheered many a drooping spirit. He was known to the wealthy; but above all others, he was the poor man's friend." . . . . . .

"Think you that the Divine Head of the church will permit the toil and labours of his faithful minister to be despised by you with impunity? Far from it: 'shall not the Judge of all the earth do right?' Every sermon that you have heard him preach, every text that you have heard him read, shall then be unfolded before you, written in characters of flame, to record your continued and aggravated guilt? Could his bright and happy spirit be conscious of all that happens here, how think you would he wish that you should testify your respect for his memory? Would it be, by your mourning over his ashes, and ornamenting his tomb with some sculptured urn? Would it be, 'by erecting to him a costly monument, thereon to inscribe his virtu Would it be, by causing the stone to assume a living —the marble a breathing form? Would it be, by col together in long procession around his mortal remains? brethren, far different: it would be, that you shoul

earnest heed to his many warnings—that you should no longer neglect that salvation, of which he so often preached —that you should flee from the wrath to come, and at once be reconciled to God through Christ Jesus. May we, when called away from this world, possess that same living hope that animated the departed saint, whose removal we have to deplore, during the days of his mortal life, and which upheld and cheered him in the last moments of his final struggle. May we stand beside him before the great white throne, and, through the merits of the same Saviour, enter into the joy of our Lord. 'Lovely and pleasant was he in his life, and in death he was blessed.' 'Howl, fir-tree; for the cedar is fallen.'"

It has been our earnest endeavour through the foregoing pages, to lay before our readers as much as possible of the sentiments and opinions of the holy and faithful man of whom we have written, as expressed by his own pen, and in his own words. And now that we are about to close our labours, we feel that we cannot do so better than in the words supplied to us in two passages from letters written by Mr. Roe to a friend in Hull. They contain truths important and interesting to all; and while we doubt not but that many will read them with interest in that place of which especial mention is made, we may express our hope and prayer that those who so long enjoyed the privileges attendant on Mr. Roe's ministry in Kilkenny, may lay them close to heart, and attend to him who, though dead, still speaketh to them in these words—

"The youth of Hull are very highly favoured: they have line upon line, and precept upon precept; they have able ministers of the New Testament to show unto them the way of salvation; they have Sunday-school teachers t

aid in their spiritual instruction; many of them have parents who are anxious to bring them up in the nurture and admonition of the Lord; in addition to all, they have the united example of ministers, teachers, and parents, as a living and constant confirmation of the great truths which the Bible inculcates: great, therefore, ought to be their spiritual improvement, and great will be their condemnation, if they neglect the salvation of the Gospel. But let us hope better things—let us hope, that being trained up in the way in which they should go, they will hereafter appear as lights shining within their respective spheres."

"I would say to every professor among you, 'Watch and pray, lest ye enter into temptation'—'The day is far spent, the night is at hand, put off, therefore, the works of darkness—put on the armour of light;' no longer 'halt between two opinions;' no longer try 'to serve God and Mammon;' have 'your lamp trimmed, and your lights burning;' 'be ye also ready, for in such an hour as ye think not the messenger of the Lord cometh.' Where is the advantage of belonging to a Scriptural Church, if we do not walk scripturally? Where is the advantage of possessing such an inestimable Liturgy, if we do not pray 'with the spirit and with the understanding?' 'To whomsoever much is given, of him will much be required;' and if such be the solemn, unalterable declaration of Jesus, then the state of many in Hull is dangerous in the extreme; for I know no place more highly favoured—very few places so much so. You have 'line upon line, and precept upon precept:' the Gospel trumpet is blown by many; and certain I am it will not be blown in vain. If spared a little longer, I hope to see an abundant answer to the prayers of the excellent Joseph Milner, whose life

I have just finished: I read it many years ago, but not with the interest I now feel. I have found it edifying and humbling. Oh! that I may sink lower and lower in my own estimation, and be enabled to know, and feel, and confess that Christ is all. May we embrace his salvation in all its fulness; and whether we live or die may we glorify him."

Sacred to the Memory of

THE REV. PETER ROE, A.M., MINISTER OF ST. MARY'S, KILKENNY,
AND RECTOR OF ODOGH, DIOCESE OF OSSORY,
FOUNDER OF THE CHURCH-OF-ENGLAND SOCIETY-HOUSE,
THE LEE'S-LANE POOR-HOUSE, ETC.,
WHO ENTERED INTO HIS REST THE 28TH APRIL, 1841,
IN THE 63RD YEAR OF HIS AGE AND THE 42ND OF HIS MINISTRY.
GIFTED WITH QUALIFICATIONS OF NO ORDINARY CHARACTER FOR THE WORK OF THE GOSPEL,
HE CONSECRATED THEM ALL, WITH A HOLY ZEAL,
TO THE SERVICE OF HIS DIVINE MASTER.
IN HIS PUBLIC MINISTRATIONS, WITH ELOQUENT FERVOUR,
KINDLED BY HIS LOVE FOR THE SOULS OF HIS FELLOW-CREATURES,
DID HE PREACH JESUS CHRIST, AND HIM CRUCIFIED,
AS THE SINNER'S HOPE;
WHILE IN HIS PAROCHIAL VISITATIONS AND PRIVATE LIFE
HE WAS A LIVING EPISTLE OF THE DOCTRINES THAT HE TAUGHT.
"FOR HE WAS A GOOD MAN AND FULL OF THE HOLY GHOST AND OF FAITH:
AND (THROUGH HIS MINISTRY)
MUCH PEOPLE WAS ADDED UNTO THE LORD."
Acts xi. 24.

CHAPTER XIV.

LETTERS, ADDRESSES, ETC. ETC.

LETTERS TO MEMBERS OF HIS OWN FAMILY—LETTERS TO A LADY—LETTER TO AN UNKNOWN CORRESPONDENT—TWO ADDRESSES TO PERSONS WHO ATTENDED A PRAYER-MEETING—TO YOUNG PERSONS LATELY CONFIRMED —TWENTY-FIFTH ANNUAL ADDRESS.

To Henry Roe, Esq. M.D.

"Harrogate, May 26th, 1815.

"My dearest Father—Bess's letter has just reached me, and has very deeply distressed us all; but still we are consoled by the thought, that the Lord who in boundless mercy has visited you by his grace, and has brought you through a sea of sorrow, still supports, strengthens, and comforts you. These repeated attacks, painful and afflictive as they are, demonstrate the unceasing love and watchful care of God: they are designed to take away your thoughts from this passing scene, and to show more clearly the necessity of having the heart truly purified and spiritualized, and fitted for those heavenly mansions where peace reigns—where she spreads her balmy wings, and will for ever diffuse a holy, unutterable tranquillity over the souls of the redeemed. For the enjoyment of this blessing the Lord is preparing you; and when the last call comes, I feel assured, both from his glorious promises and from his dealings towards you, that your triumph will be complete, that the last enemy will be overcome, and that a crown of glory will be your everlasting portion.

Were I merely to consider the change with reference to yourself, I should not have an uneasy thought, so confident am I that God will be your guide unto death and your portion for ever; but my feelings are at this moment indescribable; to be absent from you now is a great trial indeed; but if you think well of it I will leave this without delay; and I expect you will candidly say if such is your wish. Surely I should be the most ungrateful and insensible of human beings, if I could for a moment lose sight of all your parental kindness, solicitude, and care; no one has ever felt your sufferings more than myself. No one I believe could feel a separation more keenly; but I do not sorrow as those who have no hope; the affliction has, in part, been designed for my good; and sincerely do I hope that it may work in me the peaceable fruit of righteousness. Would that it were in my power to say any thing to increase that resignation which you feel while suffering under the hand that corrects. But the word of God is with you; that word is full of comfort; you have one to read it for you who feels and knows its worth; and I have no doubt but you are grateful for this blessing. The Lord has promised to keep in perfect peace the soul that is stayed upon him; his promises are the believer's rod and staff: the Saviour whom you love has walked along that thorny path at the end of which you will soon arrive; he has perfumed both death and the grave; he is 'the first-fruits of them that slept;' he has purchased and secured a place above for his people; and they shall be with him for ever. The Lord enable you hourly to comfort yourself with such divine declarations as these; may the light of his reconciled countenance be lifted up upon you; and may he give you peace

now and for ever. We are all well, and unite in love to you.

"Ever, my dear Father, your most affectionate Son,

"PETER ROE."

To Miss C. Roe.

"Kilkenny, November 10th, 1818.

"My dear Catherine—I was sorry to hear you had another attack of your distressing illness; but I hope you have derived profit from it. If we are really the disciples of our blessed Redeemer, it is our privilege to extract a sweet from every bitter cup, to resolve all our sufferings into the will of our gracious God, and to feel a confident persuasion that he will make every thing work for our good. To know him as our Father and friend, is to be truly happy; because we may come to him with holy boldness, we may rely upon his promises when appearances are most discouraging, and may be absolutely certain of the accomplishment of all his purposes of love. What greater warrant can we desire than that which we already possess in the sacred Scriptures—to trust the Lord? His word is sure—'it maketh wise the simple,' and brings comfort to every believing soul. God does not despise the day of small things; and if we perceive but the dawn of heavenly light in our souls, we should be abundantly thankful—we should wait upon the Lord that he may give an increase of that light. He is both the hearer and answerer of prayer, and it is his will that his people should inquire of him. He commands them to pray, and says that their effectual prayer availeth much. Let me recommend to you prayer and the study of the Scriptures: these are the means to be used for obtaining true knowledge and abiding peace; and

without them all our hearing will be of little avail. The two subjects which ought ever to be uppermost in our minds are, our own sinful and guilty state, and the great redemption which is in Christ Jesus: these will at all times afford us matter for meditation; and while the former ought to humble us to the very dust, the latter ought to fill our hearts with wonder, love, and praise. I trust you will know more and more of both, so that out of the abundance of your heart you may speak to the glory of God, and be enabled to let your light, even the light of holiness, shine around you. Oh, that we may ever love, and serve, and seek to glorify the Redeemer!

"I am, my dear Catherine, your ever affectionate Brother,

"PETER ROE."

To Mrs. Henry Roe.

"Kilkenny, December 24th, 1819.

"My dear Mother—It is a great privilege to be again permitted to address you on the eve of that happy festival on which we commemorate an event pregnant with blessings temporal and spiritual, present and eternal. Yes, there is not one of our enjoyments, our comforts, or our hopes, that we cannot trace up to the nativity of Jesus Christ. His birth was the commencement of a day of light, of blessedness, and glory; it caused the angelic hosts to sing for joy;—to leave their bright abode, and, in the office of ministering spirits, to come to this evil world, and to announce to its rebellious and ungrateful inhabitants that peace was now brought to them, that good-will was exhibited towards them, and that in both they might behold the glory of God in the highest. It is in the face of Jesus Christ that we are to behold the

glory of God—in that mysterious union of the divine nature with the human which took place in him, and by which he was, on the one hand, rendered capable of suffering, and, on the other, of putting into that suffering a merit and efficacy sufficient to afford a ground of hope to the vilest sinner of our lost race, whenever he repents and believes the Gospel—sufficient to dissipate his every fear, and to give him the amplest encouragement to renounce all other hope, and confide in this alone. The true way to glorify Jesus Christ is to believe in him, and to count every thing but loss for the excellency of the knowledge of him. Our daily experience should teach us that as in this world 'we have no continuing city,' we should 'seek one that is to come,' firm in its foundations and everlasting in its duration. If our affections be set, as they ought to be, on things above, we shall be submissive to the divine will, and feel a comfortable assurance that our trials and disappointments will work together for good. These require the exercise of faith—and we know that if we call upon God by the prayer of faith, he will deliver us. His word is a sufficient guarantee that this will be the case—and in his love he has given us the names of persons who, by faith and patience, inherit the promises, and who form a cloud of witnesses for ever to attest the faithfulness of God to those who have been called out of darkness into marvellous light. Let us, then, follow the steps of the shepherds, and with them go to Bethlehem, and 'see this thing which is come to pass'—a God incarnate—Immanuel, God with us—God our Saviour. Was Jesus Christ the brightness of the Father's glory, and the express image of his person—God over all, and blessed for ever? Was the world made by him, and without him was not any thing

made that was made? Did he empty himself of all this glory? Did he become poor that he might enrich the miserable and unhappy among the sons of men? Did he not only *obey* the law, but endure the curse denounced upon the breach of it? Did he undertake and accomplish this mighty, this glorious work alone? Yes; and in the contemplation of it his true disciples may well break out in the animated language of the Evangelist John—'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' This is surely the highest privilege and greatest honour that any guilty sinner can be permitted to enjoy: and when we read that we may *now*, in this present evil world, become the sons of God by believing on Him whom he hath sent, we should lose no time, make no delay, but, entering upon this way of salvation, 'seek the Lord while he may be found.' His arm is made bare—he waits to be gracious—Jesus Christ wept over Jerusalem, even that wicked and unbelieving city: the charge he brought against its inhabitants was, 'Ye *will* not come unto me that ye might have life.' Oh let not the same charge be brought against us. He calls—may we, by grace, run after him, lay hold upon the strong horn of his salvation, and be with him for ever. All here unite in love to you, the girls, and J——. Oh that we may all belong to the family of Jesus Christ.

"I am, my dear mother, your ever affectionate son,

"PETER ROE."

To Joseph Roe, Esq.

"Kilkenny, April 24th, 1823.

"My dear Joe—On account of poor Maggie having had a serious attack in consequence of fresh cold, I have

been prevented from going to Dublin, but am in daily expectation of setting out. Independently of my desire to be with you, that I may minister to your comfort, it will be indeed gratifying to me to see you because you afford another and a striking instance of the power of the grace that brings salvation, as also of the support which a belief in the divine promises gives to a soul resting its every hope upon a crucified Redeemer. Be not faithless, my dear Joe, but believing—trust in the Lord at all times —pour out your heart before him, (and this you can do without uttering a word,) and always remember that he is both the comfort and strength of his people. He has made a sure and well-ordered covenant, in which you have an undoubted interest; and be assured he will perfect that which concerns you—he will guide you with his counsel, and he will afterwards receive you into glory. In the Redeemer's fulness is to be found every blessing—pardon for the guilty, sanctification for the unclean, strength for the weak, food for the hungry, and comfort for those that mourn. Go, then, with boldness to the throne of grace, that you may obtain mercy, and find grace to help in this your time of need. Consider this great Apostle and High Priest of your profession—he was once a man of sorrows and acquainted with grief, and he is now in our nature pleading before the throne of God. He ever liveth to make intercession—his intercession can in no instance prove unavailing, because it is the intercession of him who is the same yesterday, and to-day, and for ever—who is God over all, blessed for evermore. What a bright and blessed prospect you have before you!—a rest! a crown! a kingdom! Oh, keep your mind steadily directed to the Sun of righteousness, that in his light you may see light, and with the eye of faith behold [illegible] glory

that will hereafter be revealed. May peace and every spiritual blessing be yours, my dear Joe, is the prayer of your

"Ever most affectionate brother,

"PETER ROE."

To the Misses Roe, Clifton.

"Ballyglan, Dunmore East, Nov. 30th, 1839.

"1 THESS. v. 23.

"My dear K—— and E——, I am glad to avail myself of an opportunity of writing a few lines, if it were only to prove that I am thinking of you. Your present situation is favourable for the acquisition of sound knowledge, both literary and spiritual, and I am sure it is endeared to you on that account. May all your attainments be sanctified—and as you grow in years may you grow in grace and in the knowledge of your Lord and Saviour Jesus Christ. It is well to give the morning of your days to him who can shed a lustre upon the close of them, and then translate you to those happy regions where there will be uninterrupted light and blessedness for ever. Wait daily upon the Lord, and your spiritual strength will be renewed. Cherish a spiritual frame of mind, and you will find it to be life and peace. If you are conscious of weakness, remember that help is laid upon one who is mighty: if you are startled at your unworthiness, remember the infinite merits of Him who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich. The life of the true Christian is a life of faith; and if faith be kept in exercise, the soul will rejoice with a joy unspeakable and full of glory. May that faith be strengthened in you more and more—may you be blessed with all spiritual blessings in heavenly

places in Christ Jesus, and be made a blessing to others, especially to your dear brothers and sisters—and may we all meet hereafter around the throne of God and the Lamb.

"Your ever affectionate cousin,

"PETER ROE."

To Mrs. H. Roe.

"Kilkenny, February 15th, 1840.

"My dear K——, I have thought much of you since I read of Mrs. B——'s death, and sincerely do I pray that it may be sanctified to you. Soon will the strongest ties be broken—soon will the most attached friends be separated—soon will the grave receive all that remains of us in this perishing world. Is it not wise, then, to pray that we may have in heaven a better and an enduring substance? Is it not wise to set our affections upon things above, where Christ sitteth on the right hand of God? The world is a miserable comforter in the seasons of sickness, and sorrow, and bereavement. What will it be, or what can it do in the awful hour when we shall have to encounter our last enemy? One thing, and one only, can then sustain us—the almighty grace of a covenant God; and if we desire to die happily we must live holily: then with Christ in us, the hope of glory, we shall have our inheritance sure—we shall have it waiting for us; and with the inspired Apostle we shall say, from the ground of our hearts, 'To me to live is Christ, and to die is gain.' May this grace pervade our hearts, and the hearts of all whom we love. Mary Anne and Annie unite in love to you and the dear children, with, my dear K——,

"Your ever affectionate cousin,

"PETER ROE."

To a Lady whose Husband was assassinated.

"Kilkenny, December 5th, 1815.

"Dear Madam—The heavy affliction with which you have been visited has excited a feeling of sympathy and commiseration in my breast, which I can but faintly describe; and whilst I am sensible of that feeling, it would afford me the sincerest pleasure if any thing offered by me could be made the means of drying up one tear, of removing one sigh of distress, of alleviating one pang of that sorrow which rends your heart, and above all, of pointing you to the God of all consolation, who declares he does not wantonly afflict or grieve the children of men. Affliction, disease, and death in all its varied forms are the awful consequences of sin: they are evils to which every child of Adam is heir. 'Man is born to trouble as the sparks fly upward:' it enters the chamber of the prince, as well as the hovel of the beggar; it renders the victorious warrior incapable of deriving comfort from his triumphs, and proclaims in audible language to the whole human race that this is not their rest. As we find by experience that trouble cannot be avoided, that there is no highly favoured mount from whence man can look down upon the miseries of the world, and say, 'no wave of sorrow shall dash its foam against my feet,' we are imperatively called upon to seek the refuge which a God of mercy has provided, and revealed in his word. That refuge is the Lord Jesus Christ, 'whom to know is life eternal.' He came into the world on an embassy of peace; his only object was, to reconcile offending man to his offended God; and this he has effected by the great atonement which he made for sin: by it justice is fully satisfied; and whosoever believes the record that God hath given of his Son shall never perish,

but have eternal life. There is no name but his whereby men can be saved; and we have his word to assure us, that, as no man cometh unto the Father but by him, so, him that cometh unto him he will in nowise cast out. If we believed this truth it would afford us consolation at all times; and under all circumstances we should be able to cast all our care upon the Lord, assured that he orders all things well, that righteousness and judgment are the habitation of his seat, and that he is able to overrule every event for the furtherance of his people's happiness. Certainly 'no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.' This is one of the greatest privileges of those who derive their hope of salvation from the Lord Jesus Christ; and it is my earnest desire that you may experience the comfort of the promise in all its fulness.

"A dark day has indeed opened upon you, and the greatest source of earthly happiness has been in a moment dried up; but the fountain of spiritual and eternal happiness is never exhausted, for the Saviour says—'Whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up unto everlasting life.'

"Let the word of God be your study: like David, read therein by day, and meditate therein by night. Pray for the enlightening, and sanctifying, and comforting influences of the Holy Spirit, that you may be able to say with the Shunammite woman in 2 Kings iv. 26—'It is well;' or with holy Job—'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"I hope you will excuse the great liberty now taken by one who is a total stranger to you, but wh[illegible]

for your distress, and is anxious to offer you the only consolation in his power. May the peace that passeth understanding keep your heart and mind in the knowledge and love of God, and of his Son Jesus Christ, is the prayer of,

"Dear madam, yours faithfully,
"PETER ROE."

To the same.

"Kilkenny, May 9th, 1816.

"My dear Madam— . . . . . .
. . . . I feel thankful to our gracious God, for having led me to write to you, and still more for having made what was written the means of affording you some comfort. 'Tis thus the Lord frequently makes use of the weakest and most unworthy instruments to accomplish his infinitely wise purposes. All hearts, and times, and circumstances are in his hand, and at his disposal; and therefore we should learn a lesson of humble submission to his will. This lesson is of difficult acquirement—indeed it is beyond the reach of man's power and wisdom; but the Spirit of God is able to teach, to remove dulness from the mind, to unravel the mysterious dealings of Providence, and to apply to the heart the saving, sanctifying, comforting truths of his holy word. If we feel our poverty, helplessness, and sinfulness in the sight of an infinitely holy God, we have abundant reason to rejoice; because such is the character of those whom the Lord Christ came to save. If we were able to justify ourselves, to establish a righteousness of our own, and to claim the favour of God upon the score of our own merit, then we should no more want a Saviour than do the angels who in heaven surround the throne of the Most High, and sing his praise. St. Paul

declares it is a 'truth worthy of *all* acceptation, that Christ Jesus came into the world to save sinners;' and the Scriptures, from beginning to end, declare that 'all have sinned,' and that 'the heart of man is deceitful above all things, and desperately wicked.' Some sins are more flagrant breaches of the law of reputation than others, and therefore we are in the habit of classing them according to their apparent magnitude; but this is owing to our partial views and limited conceptions. St. John defines sin to be 'the transgression of the law'—of that law which is thus described by our blessed Lord himself: 'Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself.' St. James, speaking of the same law, says—'He that offendeth in one point is guilty of all;' and St. Paul, in Gal. iii. 10—'Cursed is every one that continueth not in all things that are written in the book of the law to do them.' From these passages, then, as well as from all parts of the Scriptures which treat of the subject, it appears that any sin, even if it be committed only in thought, is a breach of the law, and exposes the transgressor to punishment. Human laws prescribe various punishments proportionate in some degree to the heinousness of the offence: the divine law denounces but one punishment for every transgression—'the wages of sin is death' (referring, no doubt, to the everlasting destruction both of body and soul). This truth is very humiliating to the pride of man, and would be calculated to drive to despair all who believed it, if it stood alone; but it is connected with another truth—bright, glorious, encouraging, and comforting—which may be compared to the rainbow, covering with
splendent, and admirably combine

portentous cloud. The cloud excites terror; the rainbow dissipates every uneasy fear, and gives fresh courage to the agitated mind. So, when we view the holiness and justice of God, the spirituality and extensive demands of his law, and the punishment threatened which is so awful and tremendous, we have every reason to tremble, and to cry out, 'Who is able to stand before this holy Lord God?' But when we turn our eyes to the bleeding Saviour, we need no longer be unhappy: He died 'to redeem sinners from the curse of the law, being made a curse for them;' He 'suffered, *the just for the unjust*,' and 'became obedient unto death, even the death of the cross;' He fulfilled the law; He satisfied justice; He takes away guilt; and it is written for the comfort of all his humble followers, that 'there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' When the soul relies simply, but entirely, by faith upon the Lord Jesus Christ, all is well: nothing more is necessary to salvation, for he is the only true foundation of hope and comfort, and those who build upon him are secure.

"The fear you express about yourself is perfectly natural; but upon examination you will find it to be groundless. We have no reason for supposing that God punishes great sins in this world with great calamities. Great sins, it is true, often bring certain evils and miseries along with them; but we are not to determine the state of any man by the Lord's providential dealings towards him. We often see the 'ungodly flourish like a green bay tree,' and we find it written, that 'many are the afflictions of the righteous.' These things ought to show us that 'this is not our rest'—that there is a day of retribution—that in that day the Lord will cause even his enemies to exclaim,

'True and righteous are thy judgments, O Lord!' The inhabitants of Melita imagined that Paul was a man of infamous character because the viper fastened upon his hand; but how completely mistaken were they! In the thirteenth of Luke we find our Lord throwing clear light on this subject, and declaring that those whom he addressed would certainly perish, except they repented; and that they were as guilty in the sight of God as the Galileans whom Pilate had destroyed, or the eighteen upon whom the tower in Siloam fell. You need not then suffer your mind to be tortured for a single moment with the idea that you have been so severely afflicted in consequence of some sin of which you are unconscious; but endeavour to look to the bright side of the picture, and be persuaded, that if your supposition had been well-founded—yea, if you had committed all manner of sin, the blood of Christ is able to wash it away, and his Spirit could prove effectual in creating in you a clean heart and a right spirit.

"I have been led to write much more than I intended, in the hope that it may be made useful to you. Clear views of revealed truth are indispensably necessary, if we desire to walk in wisdom's ways, to bear affliction patiently, and to enjoy in our souls solid peace and comfort. Let me then, in conclusion, again recommend the daily study of the Scriptures, accompanied with fervent prayer to the 'Father of Lights' for his heavenly direction. With the sincerest wishes for your present and eternal enjoyment of those blessings which flow from a belief of the Gospel,

"I am, my dear Madam,

"Your faithful and ever affectionate Friend,

"PETER ROE.

"If you can procure the Rev. Thomas Scott's Family

Bible, it will, I am sure, delight you; as also the Works of the Rev. John Newton, of St. Mary's, Woolnoth; and Venn's Complete Duty of Man."

To an unknown Correspondent.

"Kilkenny, March 7th, 1818.

"My dear Friend— . . . . . Your views of election and perseverance perfectly agree with mine; and I hope both agree with Scripture. They are extremely comforting; because if the attainment of eternal life were to depend upon any thing but the covenant-love and sure promise of God, not an individual could have a solid hope of salvation. But the purpose of the Lord standeth sure; he 'knoweth them that are his;' he declares 'they shall never perish, neither shall any pluck them out of his hand;' that 'He will guide them with his counsel, and afterward receive them into glory;' while however they 'kept by his power,' it is 'through faith' as the means, and in 'the way of holiness.' These doctrines when rightly understood, so far from countenancing any professor in an unsteady, careless, or inconsistent walk, urge him to a steady, undeviating progress in the paths of righteousness, and to a conscientious use of every appointed means of grace. There is, as you say, a peculiar difference between the weakest of the children of God and the most eminent of those who only possess the form of godliness. Selfishness is the ruling passion which actuates the latter; the love of Christ is the principle which influences the former. The latter 'have no root in themselves,' and therefore endure but for a time; the former possess the incorruptible seed of eternal life, and therefore will live for ever. . . . . .

"Every individual who feels the power of truth should persevere in the way marked out by the word and example of the great High Priest, counting every thing but 'loss for the excellency of the knowledge of Christ Jesus our Lord.' In pursuing this steady course it is perhaps impossible to avoid the charge of singularity; but 'if ye be reproached for the name of Christ happy are ye, for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.' While we are called upon cheerfully to take up our cross, and boldly to confess whose we are, and whom we serve, we must beware of censoriousness and unnecessary preciseness; taking especial care to ascertain from the Scriptures what is forbidden and what is not, what is enjoined and what is not; ever bearing in mind, in all doubtful cases, that Christ's disciples 'are not of this world'—that they have in them, like Caleb, another spirit—and that they are positively commanded 'not to love the world, neither the things that are in the world;' and under this awful sanction, 'if any man love the world, the love of the Father is not in him.' Indeed the new mind of the Christian is opposed to every thing frivolous and unprofitable, as well as to every thing sinful; he therefore sees harm in what the world accounts innocent; and in avoiding plays, dances, oratorios, with the long etcetera of amusements so called, he only does what he knows to be agreeable to the spirit and letter of the Gospel, and what is congenial to the desire of a heart changed by the grace of God. If a person professing godliness sees no harm in those things, and of course engages in them, he gives awful proof that he is ignorant of the source from whence true happiness and enjoyment flow. Decision is a very

necessary trait in the character of a Christian; the sooner it is manifested, and the more steadily it is persevered in, the greater is the peace which the soul will enjoy. . . .

"The Sabbath is indeed awfully polluted by the generality of people in this land, and its privileges are not duly estimated even by those who seem to rejoice in its return. In avoiding Jewish strictness too many fall into the opposite extreme. Extremes are always dangerous; but there is a narrow way in which the disciples of our Lord are directed and (in general) enabled to walk, which is equally removed from Pharisaism and Antinomianism. Your conduct on the occasion referred to, was just what it ought to be. Unnecessary journeys and visitings, secular employments of every kind, unless there is a pressing necessity, (and such necessity is to be determined by the word of God, and not by the opinions of men,) are all breaches of that day which is commanded under a Divine sanction to be kept holy. Trifling conversation is unprofitable at all times; on the Lord's day it is doubly improper. Such conversation too often degenerates into censoriousness and slander; and we should be careful to guard against every thing that would excite and bring into action the native evils of the human heart. The best cure for rash judging and uncharitable speaking will be found in St. James's Epistle, and in 1 Cor. xiii." . . . .

"If we live by faith, guided and comforted by the good word of God, we may receive the Lord's supper at any time. It is an ordinance in which we are called upon to 'remember' our blessed Lord: if then we bear that remembrance in our hearts every day—if he is precious to us—if he be the portion of our souls—and if we be found in the train of his self-denying and humble followers, we are most

surely invited to 'draw near by faith' and take that holy sacrament to our comfort. I would strongly advise you to partake of that ordinance whenever you can." . . . .

"I have at last, my esteemed though unknown friend, gone briefly through the different subjects referred to in your letter. I fear my observations will be very far indeed from affording you the satisfaction you expected, and which I sincerely desire; but ever remember that your great, glorious, and infinitely-wise teacher is in heaven. Spread your wants before him; come to him as a child to a parent; 'he filleth the hungry with good things,' and satisfies the desires which he himself excites. Trust him at all times; pour out your heart before him; he possesses all the treasures of wisdom and knowledge; and while he instructs he both encourages and comforts. Doubt not his love, his faithfulness, or his truth. Glorify him by a surrender of all you have into his hands; and, lightly esteeming the opinion of a world that 'passeth away,' 'set the Lord always before you.' May the best blessings of the new, yet everlasting covenant be bestowed upon you. May your heart be the permanent abode of peace, and joy, and love; and if we never should meet on this side of the grave, may we meet beyond it in the paradise of God, to eat the fruit of the tree of life and to join in everlasting songs of praise to him 'who was, and is, and is to come.' Most happy shall I be to hear from you, and the sooner the better. If God spare me life and health no future letter from you shall be long unanswered.

"I am, my dear friend, with the affection of a Christian brother,

"Yours ever faithfully,

"PETER ROE."

To the Hon. Mrs. H—— P——.

"Luke xxi. 9.

"Kilkenny, April 9th, 1833.

"My dear B——, It is at all times most gratifying to us to hear from those whom we so dearly love as our friends in Jersey—and were it in our power we should be most happy to leave at once this distracted land, and take up our abode for a little time under your peaceful roof. Indeed, on many accounts it would be most gratifying to us to accept your kind invitation; but I am sorry to inform you that Mr. Alcock* has accepted a curacy in Cork, and will leave me immediately on my return from Dublin, whither I hope to go on Monday to attend the anniversary Meetings. As yet I have not procured a substitute; and I have little hope of finding one so *completely* to my mind in *all respects*. May the Lord in great mercy send me a fellow-labourer like-minded—whose ministry may be blessed in this place. Trouble of one kind or other is our portion here below, and we have no right to expect an exemption from it, even for a single day—but 'light is sown for the righteous,' and 'though heaviness may endure for a night, joy will come in the morning'—and I do trust that we and the dearest objects of our love shall all share in the blessedness of the morning of the resurrection, where there will be no tear from the eye or sigh from the heart of the redeemed of the Lord. Here we have care, but let us cast it upon the Lord—here we have cause for mourning,

* Rev. John Alcock, the present valued Minister of Frankfield Church, near Cork, whose labours in St. Mary's Parish, Kilkenny, are gratefully remembered to the present day. He became curate to Mr. Roe at the end of 1829.

but let us seek divine comfort. I have no doubt but that our gracious and mighty Lord keeps in perfect peace the mind of my dear friend your beloved partner; for he has long since taught him his ways, and showed him where to look for deliverance in the needful time of trouble, and for joy in sorrow. May he continue to bless him with all spiritual blessings in heavenly places in Christ Jesus, and cause his bow to abide in strength, even unto the end.

"Ever, my dear B——, yours, most affectionately,

"PETER ROE."

To the same.

"Kilkenny, May 29th, 1833.

"My dear B——, This morning I read in *the Record* the intelligence of the event which has bereaved you of your greatest earthly comfort; and indeed if sympathy could alleviate acute suffering, you may rest assured that it is abundant in the hearts of your attached friends under this roof—but under such a trial as yours, no human being can render any effectual assistance; and as He who sent the affliction will be glorified in it, it is his will that you should look up to him at once and entirely. Faith alone can enable you resignedly to bear your present affliction; and I trust you will find it increase and strengthen as you feel your need of it. You have seen wondrous love manifested towards the dear departed saint; and you have seen that in health, in sickness, and in death, he was enabled to joy in the God of his salvation. His example will, I am persuaded, be ever profitable to you, and may be employed as an instrument in promoting the spiritual

welfare of your beloved children. On his account you have nothing to wish or to hope for. He has gained all that he could gain—eternal rest, eternal peace, eternal glory. Sorrow not, then, as those who have no hope, but follow him as he followed Christ, and you will both rejoice together in the day of His appearing. Then parting will be at an end—then those who have been long separated will meet—and all who have loved and followed the Saviour will be with Him, and be partakers of his glory. Oh! that you may enjoy abundantly the peace that passeth all understanding, and find by experience that the Lord Jehovah is the Father of the fatherless, and pleadeth the cause of the widow. All that he has done is in love as well as in wisdom; and as he has been with you in six troubles, he will not forsake you in the seventh. His promise to his people, individually as well as collectively, is, 'I will never leave thee, nor forsake thee.' The cholera has returned here with great virulence, and for many years I have not had so many ill at one time. I am greatly worn down, but the Lord upholds me still. I hoped to have written you a longer and to me at least a more satisfactory letter, but I have been so frequently called away since I began it, that my purpose has been defeated. Accept it, however, as a token that I remember, feel, and pray for you. May Christ Jesus be your all in all, and may the consolations of his Spirit abound in you. Our united love to your dear mother, S——, and Lady H——.

"Ever, my dear B——, with the sincerest affection, yours,

"PETER ROE."

Copy of Addresses to those persons who attended the Monday Morning Prayer Meetings.

"Blackrock, July 28th, 1838.

"My dear Friends—During my long and unavoidable absence from home, I can with truth testify that you have been much in my thoughts, and have been remembered in my prayers. While I have been comforted by the persuasion that you have thus remembered me, let me intreat of you to pray for me that my illness may be sanctified—that I may become more sensible of the evils that abound in my deceitful heart—that I may be more watchful over my spirit—that I may cleave with increased steadfastness to Him whose blood alone can remove the stain and guilt of sin, whose grace alone can give the victory over every spiritual enemy, and whose example is the only perfect one that the Scriptures propose for our imitation. As to the great concerns of salvation, the pastor and his flock are completely upon a level. Preaching will not save the one, neither will hearing save the other. The message of reconciliation must be believed by both if they would enter into the heavenly rest, and sing the praises of the Triune Jehovah in the eternal abodes of the blessed. The blood shed must be sprinkled—it must be applied in order to be efficacious; and this is done by the operation of the Holy Spirit as the agent, and by faith in the testimony of the word as the means—'Sanctify them through thy truth, thy word is truth.' The justification of the sinner is perfect on earth—his sanctification is not so, but progressive. When he believes he is justified from all things, there is no condemnation to him—nothing

can be laid to his charge as subjecting him to punishment, for it is God that justifieth; and as to condemnation, it is Christ that died, yea, rather, that is risen again, and who ever liveth to make intercession for him. The process of sanctification commences when the sinner is justified by faith—but it is not completed till that which opposes and retards it is wholly got rid of, even till faith is lost in sight. Like a river flowing to the ocean, till it is lost it meets various lets and hindrances, but it still proceeds, and frequently with accelerated rapidity and increased force after having met a more than ordinary check. The right understanding of this subject is essential to our peace; for if we do not believe that justification is *free*, *present*, and *perfect*, we must ever labour under instability of mind, and be the prey of distressing anxiety and fear. If we think we can reach, while we are here, the pinnacle of sanctification, we can never be happy upon any solid ground; for our consciences, although they are never as faithful as they ought to be, yet tell us quite enough to convince us that we 'have not attained, neither are already perfect,' and that 'in many things we offend all'—or all offend. In this there is nothing to discourage, but every thing to stimulate us to run with increased alacrity the heavenly race, to fight with increased vigour and determination the good fight of faith, that we may lay hold on eternal life. May the Spirit be abundantly poured on you from on high—may you walk uprightly, and then you will walk securely. Thus prays your

"Ever affectionate Pastor and friend,

"PETER ROE."

"Kingstown, August 29th, 1839.

"My dear Friends—I, with much affection, entreat you to consider seriously the eighth verse of the second chapter of first Timothy, where the apostle directs the special attention of his beloved son in the Gospel, and all who might to the end of time peruse his written record, to the important subject of prayer. We are dependant upon God for our existence and its hourly preservation; we are the creatures of innumerable wants both temporal and spiritual, the least of which we are unable to supply; but that which we have not in ourselves we may obtain by applying in his own appointed way to the Author and Giver of every good and perfect gift. The apostle when using the authoritative words 'I will,' was very far from arrogating to himself a power which he did not possess. In the preceding verse we have his warrant for the expression, namely, that he was 'ordained a preacher and an apostle;' and, in virtue of his high office, he expresses himself thus strongly upon a duty which cannot be too often or too forcibly recommended, because there is not one to which we have naturally a stronger aversion. The apostle affixes no limitations to the individuals who were to approach the throne of grace, but uses the comprehensive and easily-understood word 'men.' Some will tell you that no person ought to pray until he is a true believer, but they have no authority for their unfeeling saying. It is the duty of every man to pray, and no state of his mind, nor any strange opinion which through pride, or prejudice, or ignorance he may ever entertain, can ever exempt him from it. The Lord is *now* to be found, and his command is, that we should seek him. He is *now* near in his word and his ordinances, and he

has directed us to call upon him. Is man wiser than God? When God invites shall he in his pride discourage? When God promises shall he threaten? When God holds out the sceptre of mercy, shall he dare to lift up a sword of justice? As the duty of prayer is obligatory upon all, so the performance of it is not confined to time or place, but ought to be found in the congregation, in the family, in the closet, and in ejaculations. Prayer is a privilege as well as a duty; and the precept—'pray without ceasing,' that is, be at all times in a spirit of prayer, is a command well understood by those who are taught of the Lord; while it humbles them in the very dust before him, recollecting as they do their coldness, their wanderings, and their unfaithfulness.

"The accompaniments of genuine prayer are next brought before us in this passage, which bears a striking resemblance to James iv. 8. If there be allowed inconsistency in the life, if the conduct gives the lie to the profession, 'if the garments be spotted with the flesh,' (Jude,) then the lifting up of the hands, which is an outward sign of prayer, will be regarded as an unacceptable sacrifice. But if there be a 'ceasing to do evil, and a learning to do well,' then it may be said that 'holy hands' are lifted up, and not otherwise.—Isa. i. 11–18; Micah iii. 4. Besides this, prayer should be offered up 'without wrath and doubting.' God looketh upon the heart, while man looketh only upon the outward appearance (1 Sam. xvi. 7); and every one who like David receives the truth will confess as he did—'If I regard iniquity in my heart, the Lord will not hear me.' If anger or enmity rankle in the bosom, how can the God of peace be approached with any good hope that he will

hear, or answer, or bless? If God's power or willingness to grant what is asked in his Son's name and according to his own true promise, be doubted, where is the use of addressing him? Come then, my dear friends, 'with boldness to the throne of grace, and you will find grace to help in every time of need,' (Heb. iv. 16; x. 19–22,) grace to overcome sin, grace to give patience in the suffering hour, grace to triumph in the moment of dissolution. May you be the sons and daughters of the Lord God Almighty, is the earnest prayer of

"Your very affectionate friend and pastor,

"PETER ROE."

"To those young persons of St. Mary's parish who were lately confirmed by the Lord Bishop of Cashel and Waterford.

"August 24th, 1840.

"My dear young Friends—Although long absent from you I often think of and pray for you, and I indulge the hope that you do not forget me. We stand in need of each other's prayers; and if we ask of God he will give us the spirit of prayer, which is one of his greatest and best gifts. The form of prayer may exist in the absence of the spirit, but where the spirit of prayer is, the form will not be undervalued or thought light of. Never then rest satisfied with the mere form, but seek that you may pray with the spirit and with the understanding. Your wants commenced with your birth, and will not cease until your last breath is drawn; and therefore our Saviour has put this petition in what is styled his prayer—'Give us, this day, our daily bread,' that is, supply at this time all our necessities—'give us all things that pertain to life and godliness.'

Your sinfulness appeared in your earliest days, before reason dawned or conscience spoke within you; and since then I am sure you are all ready to confess that you have felt it in your thoughts, words, and actions: therefore prayer is needed every day for the application of Christ's atoning blood to wash and make you clean, to remove guilt and its attendant misery—'for there is no peace, saith my God, to the wicked.'

"You have lately, in the solemn rite of confirmation, come forward before the church and before its glorious Head, and taken upon yourselves those scriptural vows which at your baptism were made for you: and it should be your desire and prayer that you may walk worthy of your vocation, and show, by the blessed influences of God's holy Spirit, that you are indeed confirmed in the doctrines and practice taught and enjoined in the Gospel of Christ. The solemn act in which you have engaged is registered in a book in which there is no erasure—the book of God's remembrance; and it is for you to prove, by the grace of God, that you are brought into the glorious liberty of his children, and that you will no more follow the multitude to do evil, but will renounce heartily, wholly, and for ever, the service of the world, the flesh, and the devil. Of this you may be certain, that it is only in the path of true religion that you can ever expect to find either 'pleasantness' 'or peace.'

"There is another ordinance, and of divine appointment, which ought now to engage your thoughts and call forth your earnest desire—namely, the Lord's Supper, which was instituted for the purpose of keeping alive, in the minds of all true disciples, the remembrance of Him 'who bore our sins on his own body on the tree'—'who

was delivered for our offences and raised again for our justification.' I would not urge you to approach it hastily or unadvisedly; but I would, as your friend and pastor, affectionately and strongly recommend you to think upon the subject, and to take into your consideration the express command of Christ himself, (St. Luke xxii. 19,) the direction of the apostle, (1 Cor. xi. 28,) and the example of the primitive Christians. Then take up your book of Common Prayer and carefully peruse the service appointed for its administration—a service so scriptural and spiritual as fully to express the feelings of the most broken-hearted penitent and of the most rejoicing believer—in short, a service which is unequalled in any language or in any church. To assist you in your reflections on this very important subject, I send you a little work written by the late Rev. Doctor Haweis.* The explanations, warnings, and encouragements which it contains are, in my opinion, such as the Scriptures warrant, and are admirably suited for the various classes for whom they were designed. Read it throughout carefully, seriously, frequently, and with prayer, and may the Lord make it a blessing to your souls. Praying that the Spirit of God may soon lead you to his Table, and make you regular communicants, holy, humble, and devoted, and hoping yet to meet you there, I am,

"My dear young friends,

Your affectionate friend and pastor,

"PETER ROE."

* Haweis' Communicant's Spiritual Companion. A neat edition has been lately published in Dublin, with a preface by the Rev. Hugh White.

The Twenty-fifth Annual Address to the Parishioners of St. Mary's, Kilkenny.*

"Kingstown, January 1st, 1841.

"My dear Friends—Separated from you in body but not in spirit, I have for months past thought of you with the most intense anxiety, and often prayed, that knowing the day of your gracious visitation, you might flee from the wrath to come; and, laying hold upon 'the redemption which is in Christ Jesus,' might prefer that pearl of great price to all the riches, and pleasures, and enjoyments of a world, which, however brightly it may shine or powerfully attract, will, like a fleeting meteor, set in darkness, and leave in despair all who were foolish enough to follow it. Is it not desirable to estimate every thing according to its true value, that there may be no disappointment? What a grief must it not have been to those Israelites who perished in the wilderness, after leaving Egypt with the hope of entering into the promised land! What a still more distressing and awful thing would it be, if any of you who have from your earliest days heard the sweet sounds of 'the Gospel of peace'—who have had line upon line, and precept upon precept—who have heard messenger after messenger, until perhaps in pride of heart the question has been inwardly put, 'what can they tell me which I do not know?'—should come short of the heavenly rest! Ah! my dear friends, 'if ye know these things, happy are ye if ye do them.' But remember there

* We had purposed to give the Twenty-fourth Annual Address of Mr. Roe to his parishioners, but as it is intended to publish all the Annual Addresses in a separate form, we have thought it best to omit it here.

are two kinds of knowledge—one the natural product of the human mind, which can never rise higher than its source, which is gendered and fostered in corruption, and which, as to the glorious subject of revelation set forth in the Holy Scriptures, is splendid ignorance, as testified by St. Paul in 1 Cor. i. 21. Socrates, Cicero, Homer, Plato, and a host of ancient philosophers, poets, and historians, &c., possessed ample stores of this knowledge, but they 'walked in a vain shadow, and disquieted themselves in vain;' they rioted in self-indulgence according to their various tastes; they had no clear conception of eternity or of a judgment day; in short, they knew not God, and it was no wonder that in their works they denied him. Akin to this is the knowledge of the letter of the Scriptures, while that which the letter expresses is unknown and unfelt—the knowledge which leads a man to support from the platform, or perhaps from the pulpit and in conversation, those truths of the Bible which in practice he denies. Surely 'the heart is *deceitful above all things*.'—Jer. xvii. 9.

"This unsanctified knowledge abounds in the present day; and, if it does not lead its unhappy possessor actually to sit in the seat of the scorner, and to revile sacred things, it causes him to put all religions, so called, upon a level—to substitute sincerity for faith in Christ Jesus, who made one all-sufficient atonement for sin, and in whom only is salvation, (Acts iv. 12)—and even to give money and use influence in support of acknowledged error, in order to show liberality! Oh! when will those who professedly hold a pure creed, prove themselves to be as honest, and as consistent, and as uncompromising as those who maintain an anti-scriptural one? But there is a knowledge

which, being of heavenly origin, makes the possessor of it 'wise unto salvation'—humbles, while it exalts him—comforts, while it reproves him—fills him with joy and peace now, whilst it opens before him a prospect bright as the Redeemer's glory, and boundless as eternity. This knowledge is imparted, increased, and perpetuated by the Holy Spirit; and, unlike other knowledge, it brings the sinner to the Saviour, it strips him of every shred of self-righteousness, and convinces him that he has nothing to trust to or glory in save in 'the cross of the Lord Jesus Christ, by whom the world is crucified unto him, and he unto the world.'—Gal. vi. 14. Can you testify from experience that there is such knowledge, and that there was a time when you not only did not possess it, but when you were not even aware of its existence? Are you now cultivating it? are you praying that it may open out to you more and more the hidden treasures of divine love, and wisdom, and power? Can you say with Job, 'I know that my Redeemer liveth?' (Job. xix. 25;) with St. Paul, 'I know whom I have believed?' (2 Tim. i. 12;) 'I know that if my earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens?' (2 Cor. v. 1;) or with St. John, 'We know that when he shall appear, we shall be like him, for we shall see him as he is?' (1 John iii. 2.) Hope not authorized by the word of God will never be realized—expectations not warranted by his promise will surely be blasted. If you wanted to invest money for the benefit of yourselves or your families, you would take great pains to ascertain whether the security was good, and it would be right to do so. Ought you not to be tenfold more anxious

to know what security you have for the pardon of your sins, for the justification and acceptance of your persons with a holy God, for the sanctification of your souls, and for your admission into the society of the 'just made perfect?' 'Be not deceived, ye must be born again' (John iii. 7); 'Old things must pass away.'—2 Cor. v. 17. If, when the hour of death arrives, the love of sin, of folly, of fleeting pleasure, of money, of fame, &c., be in your hearts; if corroding care, if gnawing envy (Jas. iii. 14–16), if indulged hatred (1 John iii. 15), if an unforgiving spirit (Matt. vi. 15), if evil dispositions of any kind have the mastery, it will indeed be a dark, a melancholy, an appalling hour—an hour of joy to the prince of darkness, but of lamentation to the angels who surround the heavenly throne. The love of money, the love of praise, the love of authority, exercises a powerful and universal sway over worldly minds. Oh that the love of Christ had as great a sway over yours, then would your 'peace flow as a river,' then would you sit loose to the perishable things of a world which will itself soon pass away, then would your delight be with 'the excellent of the earth,' then instead of following a multitude to do evil, you would form part of the 'little flock to whom God the Father has promised to give the kingdom (Luke xii. 32); then frowning providences would be regarded as blessings in disguise, then death would be disrobed of all his terrors, and 'body, soul, and spirit,' would be presented on each returning day, 'as a living sacrifice, holy and acceptable unto God.'—Rom. xii. 1. But is this the case? What can you testify of the love of Christ from your own experience, of his love to you, or of your love to him? Have you ever marked the difference? have you ever per-

ceived that the latter is the effect of the former, and flows from it?—1 John iv. 10, 19. Has the world with its pomps, and vanity, and riches, and pleasures, ceased to afford you delight? and does it appear in your eyes a vain show? Do you desire and take delight in the society of the true followers of Christ, notwithstanding the ridicule, and scorn, and contempt, and neglect to which they are exposed? Do you bear your testimony against the unfruitful works of darkness, while in your own persons you cease from them? Are you patient under suffering, resigned to the will of Him who does all things well, and contented with your lot? Can you, without painful apprehension, meditate upon death and knowing that the Lord Jesus 'overcame it and him that had the power of it, that is the devil?'—Heb. ii. 14. Can you say in truth that it is yours, (1 Cor. iii. 22,) that its sting is removed, and that its approach is not dreaded? Do you believe that you are 'bought with a price,' even 'the precious blood of Christ, as of a Lamb without blemish and without spot,' (1 Peter i. 18, 19,) and that it is not only your duty, but your privilege, to live to Him who died for you and rose again?—2 Cor. v. 15. Do you regard the world as your portion, your home, and the source of true enjoyment? or are you, with soul-comforting anticipation, waiting and looking out for the great day of final and complete redemption, when the bodies of the saints will arise, and the Lord Jesus will appear in the glory of his Father with the holy angels?—Matt. xvi. 27. Beware of a state of insensibility, of carnal security, of soul-destroying presumption. Beware how you 'do despite unto the spirit of grace' (Heb. x. 29)—how you make light of 'the terror of the Lord' (2 Cor. v. 11)—how you neglect 'the great

salvation.'—Heb ii. 3. Beware how you love the sin which you ought to hate, and hate the holiness which you ought to love. Beware lest for the smile of man you bring upon you the frown of God, and thus close the door of mercy and happiness against your own souls.

"Christian principle is essential to the production of Christian conduct, and therefore it is a matter of importance to learn from the holy Scriptures what we are to believe. The doctrine of the Gospel is the only doctrine which is according to godliness; and it is an undeniable fact that where the Gospel is unknown, ignorance, superstition, and cruelty exercise an uncontrolled sway over the human mind. It is equally certain that where it is known, unless its glad message be brought by the Holy Spirit to the heart, though there may be an improvement in the outward conduct, there is no subjugation of the inner man —no victory over the evil passions which defile, and degrade, and destroy the peace of the sinner—no deadness to a 'world that lieth in wickedness.'—1 John v. 19. While then you have the truth of the Gospel, believe it—while you have the light of the Gospel, walk in it—and while you have the promises of the Gospel, embrace them with thankfulness, and cleave to them under all the 'changing scenes of life, in trouble and in joy.'

"Many in the present day disparage the Christian ministry, if they do not altogether deny its utility or the necessity of its existence. Such persons oppose themselves to the purpose and to the actual dealings of the Almighty; and, strange to say, usurp the office of teachers themselves, while they refuse to submit to those who are appointed and sent by the authority which the Scriptures recognise. I pray that none of you may be led away by this delusion;

and I feel the greater liberty in directing your attention to this subject, as, owing to my suspension from ministerial duty, I am the less liable to the charge of writing from personal feeling. 'Obey them that have the rule over you, and submit yourselves,' (Heb. xiii. 17,) is an apostolic precept, but, like many others, it is too much neglected. The same Saviour who gave the injunction—'Take heed what ye hear' (Mark iv. 24), said also—'Take heed *how* ye hear' (Luke viii. 18); and this injunction is of equal importance—indeed attention to it is indispensable to an acquaintance with divine truth, and to growth in grace. It is easy to censure, to cavil, to dispute, to magnify little things, and to depreciate or overlook great ones—to shelter oneself under the infirmities or failings of others, especially of ministers, and to say—'peace, peace,' where God hath spoken no peace. The ministers of the Most High are to be esteemed very highly in love, *for their work's sake* (1 Thess. v. 13): they are his heralds, commissioned to proclaim the glad tidings of great joy, and warranted to look to him for the influence of the Holy Spirit, that efficacy may be given to their message. But ministers are too often esteemed for their own sake, and this causes strife, jealousy, and confusion. The faithful minister of God has a peculiar treasure committed to him, but he carries it in an 'earthen vessel.—2 Cor iv. 7. Now if he labours to enrich others by urging them to become partakers of this treasure, he ought to be welcomed, and treated as a friend—as a bearer of glad tidings. An ambassador is respected because he speaks and acts in the name of his sovereign, who commits to him an important trust.

"Consider the following texts:—1 Cor. iv. 1; 2 Cor.

v. 20; 1 Thess. ii. 4; Mat. x. 40; Luke x. 16; John xiii. 20; 1 Cor xvi. 10, 16; Phil. ii. 29; 1 Tim. v. 17; 1 Thess. v. 12, 13; Heb. xiii. 7, 17.

"The ravages made by death within the past year are of an appalling description, and call for deep humiliation on the part of those who survive. The question, 'why are we spared?' should be put with all seriousness to every heart. Is it that we may presume upon the existence of a mercy which we have not deserved? Is it that evil tempers may be indulged, that required duties may be neglected, that the sacred Scriptures may be left unread, that eternity may be kept out of view, that the coming of the Lord Jesus Christ to judge the world may be forgotten with impunity? 'Because sentence against an evil work is not executed speedily,' shall the hearts of any of us be 'set to do evil?'—Eccl. viii. 11. Rather let the long-suffering of God lead to repentance, that being delivered from hardness and impenitence of heart, you may escape the doom and the misery of those who 'treasure up wrath against the day of wrath and revelation of the righteous judgment of God.'—Rom. ii. 4, 5. Your time of departure, as well as my own, cannot be far distant. The world will soon be a portion unpossessed by us; and is it not desirable that we should be redeemed from it by the Lord Jesus Christ, rather than have it wrested from us, contrary to all our wishes and desires, by the cold hand of death? But there is another and a far better portion, of which Mary and an innumerable multitude like her had a soul-satisfying enjoyment here below—a portion of which neither she nor they could be deprived. Consider, I beseech you, what are the component parts of this portion—pardon of sin (Acts v. 31; Col. i. 14); perfect justification (Rom. iii. 24, 28);

peace with God (Rom. v. 1; Acts x. 36; Col. i. 20, 21); peace of conscience (John xiv. 27; Col iii. 15; Heb. x. 22; 1 John iii. 21); hope that maketh not ashamed (Rom. v. 5; Heb. vi. 11, 19); the witness of the Spirit (Rom. viii. 16); the assurance of preservation unto the end (John x. 28, 29); the promise that all things shall work together for good (Rom. viii. 28); victory over sin (Rom. vi. 14).

"Again, consider what a bright prospect is opened out to the eye of the child of God, when he looks beyond the bounds of time, and has realizing visions of eternity—'A crown of glory that fadeth not away' (1. Pet. v. 4)—an endless song of praise (Rev. vii. 9–17)—communion with the spirits of just men made perfect (Heb. xii. 23)—a sight of the Lord Jesus as he is, with a perfect likeness to him (1. John iii. 2)—and the blessed expectation of being for evermore seated at his right hand, when the body which was 'sown in corruption shall be raised in incorruption.' (1 Cor. xv. 42.) Can you hear this blessed, this joyful news, with a cold and thankless heart? Can you remain unmoved, and 'settled on the lees' of your self-pleasing, of your worldly-mindedness, of your frivolity, when the Father says, 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.'—Isa. i. 18. When the Son says, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28); when 'the Spirit and the bride say, Come,' 'let him that is athirst, come; and whosoever will, let him take the water of life freely' (Rev. xxii. 17);—do you hesitate?—do you doubt whether, under the shelter of these invita-

tions, you may draw nigh to God? Oh, treat him not as if he were 'a man that could lie, or a son of man that could repent.'—Num. xxiii. 19. His promises are made in divine sincerity, and will be fulfilled with divine faithfulness. Come then, for all things are ready; come to a mercy-seat; come to Him who shed his blood to save sinners; come to him who when he was on earth received sinners; and who, now that he is in heaven, glorifies all who are 'washed, and sanctified, and justified in his name, and by the Spirit of our God.'—1 Cor. vi. 11.

"The aged among you may be encouraged, by the example of the late Mrs. Poyntz, to 'serve the Lord in righteousness and true holiness.'—Luke i. 75. Bereaved of children, and afflicted in body, she found consolation in Christ, and died in the hope of meeting him with joy, and being with him for evermore. Many years ago, when God gave efficacy to the word of his grace, and added considerably to the number of true believers, especially from among the young, her prayers, her counsel, and her consistent walk, were made instrumental in encouraging, comforting, and confirming them.

"Those in the prime of life are reminded, by the death of the Dean of St. Patrick's, that 'the race is not to the swift, nor the battle to the strong.'—Eccles. ix. 11. His mourning friends and brethren in the ministry are consoled by the reflection that he confessed the Saviour whom he loved, and in whom he trusted, and was not ashamed of the Gospel which he preached. His life was one of activity and usefulness. In him the poor have lost a generous benefactor—many public institutions an intelligent, zealous, and conscientious member—and the Church of England a devoted and uncompromising friend.

"The young are taught an instructive lesson by the removal of Mary Calbick, who received in our Sunday School the knowledge which the Holy Scriptures contain, and which being applied by the Holy Spirit, made her 'wise unto salvation.' It was edifying and cheering to behold her patience and resignation under a long and very oppressive illness. When sinking under the heavy pressure of wasting consumption, she was 'strong in the Lord, and in the power of his might.'—Eph. vi. 10. At times, when she made an effort to speak, her words breathed the spirit of one whose conversation was in heaven, and she was kept unto the end steadfast and unmoveable.

"I would entreat those of you who are Sunday-School Teachers, not to grow weary of your work because you may not see at once the fruit of your labour. 'Faint not,' but pray for a blessing from God, and 'in due season' (that is, in his appointed time) 'you shall reap.'—Gal. vi. 9.

"Nothing but the love of Christ can produce holy and uniform obedience. Other principles may be powerful in their way, and produce external decorum and zeal in doing that which is useful; but the love of Christ is the only principle that can lead you successfully to combat the sin that dwelleth in you, to set at nought alike the opposition and the flattery of sinful men, and 'contend earnestly for the faith once delivered unto the saints.'—Jude 3. Talking about food or medicine will not remove hunger or disease; and assuredly speaking about religion will never quiet an uneasy mind, silence an accusing conscience, or deliver from the fear of death. Our blessed Saviour left 'the glory which he had with the Father before the world was' (John xvii. 5), and became incarnate, that as man he might obey the law for man, and suffer death which is the penalty

of it, in order that the gates of heaven might be opened to all believers, without any distinction of clime, or country, or colour, or station.—Gal. iii. 13-28. In the great work of redemption, the three Persons of the Godhead appear in the full exercise of their love and power, each executing the work which was devised by infinite wisdom. God the Father 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'—John iii. 16. God the Son 'gave himself an offering for sin.'—Isa. liii. 10. God the Holy Ghost guides into all truth, and glorifies the Son and the Father, who are one.—John xvi. 13, 15. The doctrine of the Trinity is one out of which the child of God cannot be reasoned, because he carries with him, in the experience of his inmost soul, a proof of its truth. He is convinced that if God the Father had not first loved him, he neither would nor could have loved God (1 John iv. 19); he is convinced also that through the redemption of God the Son he is justified freely, which he could not have been had he given 'the fruit of his body for the sin of his soul' (Micah vi. 7); and he is equally convinced that he should never have known the value of the Father's love, nor of the 'unspeakable gift' (Christ) (2 Cor. ix. 15), were it not for the influence of the Holy Ghost in enlightening the eyes of his understanding (Eph. i. 18), in imparting wisdom and revelation in the knowledge of God (Eph. i. 17), in 'convincing of sin, and of righteousness, and of judgment' (John xvi. 8), and in giving 'access unto the Father through the Son.'—Eph. ii. 18.

"In conclusion, I would remind you that the Bible is a book for all—for young and old, rich and poor, learned and unlearned. Each individual is at liberty to appro-

priate it to himself, and say—'this is my book—its doctrines were given to enlighten me—its precepts to direct me in the path of duty—its threatenings to warn me—its promises to cheer and comfort me: this blessed book is mine.' Which of you can bear this testimony? Which of you can say in truth, 'I love my Bible because it afforded me comfort in my affliction—it spoke peace to me when my mind was like the troubled sea—it gave light to my paths when dangers encompassed me—and when I found no waters in the broken cisterns of this world, it directed me to the fountain of living waters?' Do any after the perusal of it ask—'What shall we do that we may work the works of God?' Our Saviour answers the question, 'This is the work of God, that ye believe on Him whom he hath sent.'—John vi. 29. Now, if you believe, the following precepts may be urged upon your consideration, and you will esteem it your privilege to endeavour to obey them, not in your own strength, but in the strength of the Lord, who by his Holy Spirit 'is able to subdue all things unto himself.'—Phil. iii. 21.

"'*Search the Scriptures*,' and for this reason—'they testify of Christ.'—John v. 39. The Bereans searched them to find out whether the apostles stated facts, and they were blessed in believing.'—Acts xvii. 11, 12.

"'*Watch* and *pray*, lest ye enter into temptation.'—Matt. xxvi. 41.

"'*Exercise* yourselves, like St. Paul, to 'have a conscience void of offence, both towards God and towards men.'—Acts xxiv. 16.

"'*Abstain* from *all appearance* of evil.'—1 Thess. v. 22.

"'*Be ye thankful*,' (1 Thess. v. 18,) as was the healed Samaritan leper.—Luke xvii. 12—19. There is in the

one hundred and third Psalm a striking enumeration of the blessings which call for thankfulness.

"'*Do unto others as ye would they should do unto you.*' Luke vi. 31; Rom. xii. 10, 14, to the end. This *golden rule*, as it has been long styled, ought to be observed in all our intercourse with others, and in all our transactions. Our blessed Lord who delivered it, exemplified it through life and in death.—1 Peter ii. 23; Luke xxiii. 34. If it were universally observed peace would be established in every heart, in every family, and in every nation: there would be in fact a reign of righteousness. Is any one entitled to the name of Christian who does not labour and pray that he may be guided by it?

"I have not strength to condense this address: accept it then with all its imperfections, as the overflowing of a heart that loves you, and rest assured, that under all my sufferings I have derived comfort and support only from the 'faithful saying which is worthy of all acceptation,' (which I have so long proclaimed from the pulpit for your acceptance, and which I desire should be the burden of all I say or write,) 'that Christ Jesus came into the world to save sinners.'—1 Tim. i. 15.

"Now 'the God of peace be with you all.' Amen.

"Your very affectionate Pastor and faithful friend,

"PETER ROE."

APPENDIX

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"MY DEAR LADY,—It has given me unfeigned pleasure to hear that you have the support under worldly pain and sickness which arises from a sense of your acceptance with God through the righteousness that is in your Redeemer, Jesus Christ.

"Dear Lady, you have indeed reason to bless His name. That by His Holy Spirit the great truths of the Word, and which from your earliest days you have been familiar, have been sealed upon your heart. His mercy spared you when you thought me of him. His mercy has raised you from illness. His mercy has hitherto sent you needful help in every trying hour; and his mercy, which endureth for ever, will be manifested towards you to the end of your earthly course, and then summon you a glorious entrance into the joys of heaven.

"This is a bright and glorious prospect. It cheers the heart of the pilgrim, and smoothes his path: it loosens the ties by which we are bound to earth, and ever brings with it a satisfiedness of mind to which the worldling is a stranger.

"You, my friend, have at times your fears and depressions: but remember that while in the body you cannot expect to be free from them. The flesh is weak, but the Spirit of the Lord is almighty: and it is written for your comfort and encouragement, as much as it was spoken for St. Paul's—'My grace is sufficient for thee.'

"It is very delightful to dwell with a believing mind upon the faithfulness of God; for with that all the hope and happiness of the children of God are bound up. May you have at all times peace and joy in believing! May your bitter cup be sweetened by redeeming love: and as your day is, so may your strength be!

"Your ever most affectionate Friend,

"PETER ROE."

We annex to this letter the following Remarks, which have reference to the person addressed above by Mr. Roe, and to her younger sister;—both scholars in St. Mary's Sunday School—both now resting with their instructor in the hope of a joyful resurrection:—

REMARKS, addressed to a Class of Young Ladies, on the DEATH OF TWO SISTERS. By Mrs. S—— M——.

Looking for the glorious appearance of our great God the Saviour, ELIZABETH MADDEN fell asleep in Jesus, Saturday, March 20th, 1841, aged 24 years.

"My dear young Friends—A Sermon was preached at the Cathedral, on Sunday, the 28th March, by the Rev. J. L. D——, on the death of our dear Eliza. The text was, 'For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again. Neither doth God respect any person; yet doth he devise means that his banished be not expelled from him.' The preacher commenced by saying: 'It is never out of place to introduce the subject of death to your notice; but I feel especially called upon to do so this morning. During the past week we deposited in the grave the mortal remains of one who was known to most of you, and of whom (I am persuaded) that all who knew her must deeply regret her. But, my friends, "sorrow not as those without hope." Though once BANISHED, she is now before the throne of God, never more to be expelled from him. The treacherous nature of the disease which removed her allowed her but one week to look forward to her inevitable decease; yet during that short interval there was more than sufficient evidence to prove that "death to her was gain." She had no wish to live; she had no fears to die. Those who surrounded her dying bed witnessed with what steady triumphant faith—with what fearless resignation she encountered the king of terrors; they beheld her faith triumphant over every earthly attachment, and every fear of death; they witnessed her patience in excruciating pain, still saying, "Lord, not my will, but thine be done." And what supported her in that trying hour? Though she had been kind, and amiable, and gentle, and tender-hearted, yet she rejected all hopes from these; "she counted all her work and her righteousness as filthy rags," and as "loss for the excellency of Christ Jesus her Lord." The knowledge that God, through the Redeemer, was her Father and her friend—that alone enlightened the gloomy scene; and her only ground of rejoicing was, she knew in whom she had believed, and that he was her advocate with the Father, and also the propitiation for her sins.'

"On the same day there was also a Sermon preached at St. Mary's Church, by the Rev. F. S——. The text was—'And Enoch walked with God, and he was not, for God took him.' The preacher said he had to speak on a subject that had called forth an universal sympathy—the death of a young lady, who from the days of her childhood attended this house of prayer. 'She was a teacher in your Sunday School. We have seen her taken away in the bloom of youth, and, to all human appearance, as fair a prospect of length of days as the youngest and strongest amongst us. "The wind has passed over her and she is gone, and her place on earth now knoweth her no more." And what saith the Scriptures to her sorrowing friends? "The maid is not dead, but sleepeth." "I am the resurrection and the life;

he that believeth on me, though he were dead, yet shall he live: and whosoever liveth and believeth on me shall never die." She is at peace; that Saviour who in life was dear to her, was found in death to be precious to her soul. He stood, as it were, beside her bed of languishing. "He made all her bed in her sickness, and caused her to rejoice with joy unspeakable and full of glory."

"After reading so far in the Sermon, I think it my duty to impress on your minds, my dear girls, that this work—this great and glorious work, was not what might be called a miraculous work, only commenced when she was informed her life was in danger. Oh no! for the last two years her friends could perceive a very decided change in her mind; but for the last year a very rapid growth in grace, a very great love for her Bible, which she not only read and marked, but the Holy Spirit enabled her 'inwardly to digest it.' Her mother constantly found her in her room reading the Bible, her elbows resting on the table, and her hands to her head stopping her ears, that she might not be disturbed by any noise. She also read with great pleasure and profit, 'Blunt's Lectures,' and 'Leighton on St. Peter,' &c.: and recollect that it was not a hasty perusal of these books that satisfied her: she often read one passage ten times over, until she felt that she perfectly understood it. It was God's gracious purpose to teach her in privacy, the nature of meditation, her state as a sinner, salvation by her Saviour, in fact, the deep things of God; so that, when informed of her danger, she was enabled to appear 'as a bridegroom coming out of his chamber, and to rejoice as a strong man to run a race.' She was a most regular Teacher at the Sunday School; she recollected the promise she had often made when repeating the fifty-first Psalm:—'Create in me a clean heart, O God, and renew a right spirit within me; then will I teach transgressors thy ways, and sinners shall be converted unto thee.' And what was the testimony that some of her class bore when standing beside her mortal remains? 'Dear Miss M——, how we loved you! who will now tell us of Christ? how she loved him! may we love him as she did.' She was, indeed, one to whom we could apply the term of 'O greatly beloved!' every one that had the slightest acquaintance with her loved her. She possessed that warmth of heart which gave her a feeling of good will towards all, but an intensity of love to her near relatives; and yet with all that, what were her feelings when informed that she was on her dying bed? When the first surprise was over, was her cry, 'Oh! spare me a little before I go hence, and be no more seen.' No: her first words to her sister Jane were—'How well it is that I have not deferred the preparation for death until this hour;—that I have not now to set about learning the way of salvation, when I am weak and sick. O Lord, I thank thee for all thy mercies to me.' She then lay silent for some time, but her lips were seen to move, as if she was engaged in prayer; and when her mother came into the room, she said to her—'Dear mamma, this is a great wrench—a great pang to part, but it is the

Lord's will; do not fret when I am gone. You know at the very most we shall meet in a few years to part no more.' The only time she seemed agitated was at seeing her father sitting at her bedside crying. For the first and last time during her illness a tear was then seen on her cheek; she said to him, 'Do not cry, dear papa; I know it is hard to part, but it is the Lord's will, and I am *very, very happy*, for Christ is with me; and remember, darling papa, he died for you as well as for me.'

"From that time (as she often expressed it) she considered herself as *set apart* for death, and the time short for telling all that the 'Lord had done for her soul.' She spoke no more of the pain of parting, but seemed as if each hour the Lord was weaning her more and more from every earthly tie, and drawing her closer to himself, until at length, through his strength, she was enabled to name all those she loved, and to say after each name—'Dearly as I love you, you are not Jesus Christ to me.' It was then that things new and old poured out of her treasury; it was then that verses of Scripture, nay, whole chapters and beautiful hymns were repeated, and not only repeated, but applied to her own situation and to the comfort of her friends: and indeed they were comforted to such a degree that they often forgot the bitter pain of parting. On one of her friends saying to her—'Do you remember all the pleasant walks we had with J. and L. and L. W.?' 'Yes,' said she, 'and I hope we may all yet walk together in white.' The next day the same friend referring again to the pleasant and happy days that were passed, she looked round and with a sweet, calm smile said—

"'Oh! does memory haunt thee still,
Painting with her magic skill,
Scenes of rapture passed away—
Pleasures of some former day?
Oh! look onward, far beyond
Earth and her allurements fond;
Far away thy treasures see—
"As thy day, thy strength shall be."'

"She expressed an anxious wish to see her sister Lucy, who, though sick and weak for three years, had been experiencing, in a very great degree, the blessings which our Covenant-God promises to those who are his children by adoption and grace. Her brother *carried* her up to the room; when Eliza saw her she cried out, with a look of esctacy, 'Dear Lucy, I shall be ABOVE before YOU; I shall be in heaven before you; I shall win the race.' What was the reply? 'Is not the name of Jesus very precious to us now? do you now remember the verses I love so well?' 'Yes,' said Eliza, 'I very often think of them, and they give me great comfort.' She then repeated, 'Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself; that

where I am there ye may be also.' (O Lord, there may thy servants be.) —John xiv. 1—3. They then conversed in such a manner, that to the listeners they seemed like the spirits of the just made perfect, actually enjoying that happiness of which they were speaking. They met no more on this side of the grave.

"There were a few subjects which occasioned Eliza to feel some doubts, when in health; but now they seemed to be made perfectly clear to her, and her whole anxiety was, that others might understand them as clearly. She dwelt particularly on the necessity of believers being always certain that the FINISHED WORK was done for them, and rejoicing in that certainty. She was always anxious to hear of the heavenly city; and when over and over again the descriptions of it in Revelations were read for her, she would lie ejaculating—'Come, Lord Jesus, come quickly.'

"She was unceasing in her addresses to the servant that attended her. May the Spirit of God enable her to benefit by the solemn addresses that were then made to her, and the clear definition of faith in the Lord Jesus Christ that was so often laid before her, always taking care to impress on her mind, that the works of righteousness were the fruits of that faith. She had not been able to lie down for some days before her death, which must have occasioned great fatigue to the poor body; but when any sign of restlessness appeared, it was only necessary to say, 'Do you love the Lord Jesus, Eliza?' when her countenance would brighten, and she would reply—'O yes, VERY, VERY MUCH, and he loves me VERY, VERY MUCH.' All signs of restlessness would then disappear; and she always concluded by repeating—

"'How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.'

And it was then, indeed, that we could see that it was a 'name above ten thousand, and altogether lovely.'

"The day before that on which she died she was very weak and thought herself dying. One of her friends repeated for her—'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' 'Oh!' said she, 'I can now say from experience that it is only the SHADOW of death to believers; Christ suffered the reality, he left only the SHADOW to his people.' I shall ever remember the tone of voice and happy look that accompanied these words. On the day before, when suffering very much, and in great agony for about an hour for want of breath, she asked her brother to pray for her release. He feared to do that, but prayed that her sufferings might cease. In this petition she joined fervently, and the Lord in mercy sent her immediate relief. She then lay back and addressed God as if he were in the room, standing beside her bed, in a solemn

manner, as the hearer and answerer of prayer. She spoke so as to impress the listeners with the certainty of her being an adopted child of God, in whom she confided and felt assured that, as her earthly parents would not deny her any gratification, how much more would her heavenly Father give her the good things she asked for. She declared most solemnly that God had not failed in the fulfilment of any of his promises; her words were—'O Lord, you made me precious promises, and NOT ONE, NOT ONE has failed.' The day on which she died she was very weak, but did not suffer any pain: almost her last words were—'The Lord is my strength.' I do not think that she was aware of the IMMEDIATE APPROACH of death; her friends stood around her bed for nearly an hour; her breathing became slower and longer; at last, one or two sighs and she was no more. Her countenance looked happy, as if it beheld the Saviour's face in righteousness and was satisfied.

"I cannot do better than return to Mr. S——'s sermon. It thus concluded: 'I would not part from you, my young friends, without one word more of friendly exhortation; let me entreat of you not to trifle with the privileges which you enjoy, but gladly to avail yourselves of the many means of grace which are now offered to you, that you may daily know more of Him whom to "know is life eternal." Acquaint yourselves NOW with him and be at peace. He has ever been found to be the hope and strength of his people, "a very present help in time of trouble." I would call upon you, who are just entering into life full of hopes which are sure to be disappointed, and with expectations of happiness which are never realized HERE BELOW, to "remember your Creator in the days of your youth, that so, when your flesh and heart faileth, God may be the strength of your heart and your portion for ever."

"Finally, let me entreat of you all, as you value your immortal souls, to remember you are strangers and pilgrims here below, and, after the example of God's faithful servants of old, to desire a better country,—that is, an heavenly one. Let your loins be girded about, and your lights burning, and ye yourselves like unto men which wait for their Lord, that so when he shall come again in his glorious majesty to judge both the quick and the dead, and when a voice shall be heard, "Gather my saints together unto me"—"those who have made a covenant with me by sacrifice," you may rise to life immortal, through "Him who loved you and washed you from your sins in his own blood."

"'May the Lord direct your hearts into the love of God, and to the patient waiting for Christ. Amen.'

"BLESSED ARE THE DEAD.

"They dread no storm that lowers,
No perished joys bewail;
They pluck no thorn-clad flowers,
Nor drink of streams that fail;

There is no tear-drop in their eye,
Nor change upon their brow,
The placid bosom heaves no sigh,
Though all earth's idols bow.

"Who are so greatly blessed?
From whom hath sorrow fled?
Who find such deep unbroken rest,
While all things toil?—the dead—
The holy dead! Why weep ye so
Above their sable bier?
Thrice blessed, they have done with woe,
The living claim the tear.

"We dream, but they awake,
Dark visions mar our rest;
'Mid thorns and snares our path we take,
And yet we mourn the blessed.
For those who throng the Eternal Throne,
Lost are the tears we shed,
They are the living, they alone
Whom thus we call the dead.

"The above hymn was the last Eliza repeated at Mrs. M——'s class, a very short time before her death."

On Friday night, or rather Saturday morning, the 17th of April, 1841, a few minutes after twelve o'clock, died LUCY MADDEN, aged twenty-seven years, exactly one month after Eliza.

"Lucy and Eliza were lovely and pleasant in their lives, and in their death they were not long divided. 'We are distressed for you our sisters; very pleasant have ye been unto us.' But what shall we say? 'God has made his work appear unto his servants, and his glory unto their children?'

"In the one case He seemed in one week's severe illness to accumulate his mercies in a most wonderful manner; in the other case, they came during three years of weakness and debility, like refreshing showers to the weary spirit. And frequently, when her friends thought that she must be suffering from weariness of body, was she taking comfort from thinking that Christ knew our frame; for, as she often said, 'Jesus, therefore, being WEARY with his journey, sat thus on the well.' The Scriptures were the groundwork of her principles, her conduct, and her future hopes. A lodgment of truth once made in the mind is seldom wholly eradicated, but generally produces a saving change of heart and life, though sometimes it may not appear until the latest hour; but in the present instance the love of truth was so interwoven in her life, that it would be difficult to say when it had first commenced.

"During her long illness she was singularly patient; not one instance

was ever known of her showing the slightest impatience by word or action. She was always very lively, and many a time was it remarked to her friends, that she could not be so very ill, and still be so merry and look so happy. She always called God 'My Father'—and with what a voice and manner would she repeat the lines of the hymn,

"'My Father's hand will never cause
His child a needless tear.'

"She took great delight in the 71st, 73rd, and 103rd Psalms, the 15th of 1st Corinthians, and the 12th of Hebrews. But I am almost wrong in mentioning any particular parts of Scripture, for I may truly say 'her delight was in the law of the Lord, and in His law did she meditate day and night.' She was 'like a tree planted by the rivers of water, that brought forth its fruit in due season;' and *many, many* lessons did she teach her friends of 'patient enduring meekness, long-suffering, gentleness, goodness, faith,' which we are told are the fruits of the Holy Spirit of God. Before she came down stairs every day her sisters prepared the sofa for her as she loved to have it prepared. There was laid on it her Bible, her Testament, (ready when her hand became tired holding the Bible, and when even that fatigued her weak frame, she had a small edition of the Psalms), also her Prayer Book, and the Invalid's Hymn Book. And let me here remark, that her love for the Church and its ordinances was very great; and that she found the Lessons and Psalms appointed by it to be daily read were most profitable to her soul, and supplied her during the day with food which was sweeter to her than honey out of the honeycomb. She also greatly admired and constantly used the beautiful prayers in the 'Visitation of the Sick,' and was often heard to rejoice in belonging to a Church that is so surely built upon the Scriptures, and which so clearly points the way to heaven when sought for by a poor wandering sheep.

"She had none of the ecstacies in the view of death that Eliza had, but she had a steadfast, tranquil, and unfailing hope founded on the word of God. 'She knew in whom she trusted,' and was assured that He would never leave her nor forsake her. Her friends were edified, refreshed, and soothed by her holy and happy language; and their minds were supported under the long-expected and dreaded idea of parting. It is remarkable that the morning after Eliza's death, Lucy said to her mother—'Well, mamma, last night, for the first time, I asked for LIFE: I prayed to MY FATHER to leave me here even for ONE month, if it would be to His glory, and any comfort to you and papa.' The Lord permitted her to remain with us until that day FOUR WEEKS. For the last week of her life she could not bear to go to bed, but preferred lying on a sofa drawn to the middle of the room, that she might have as much air as possible. She certainly suffered greatly from weakness, difficulty of breathing, and her cough, but she was all peace. She would never allow it to be said in her presence that she had

any sufferings: her words continually were—'My FATHER never gave me a pain.' Sometimes she would get violent fits of coughing and gasping for breath, but during all she would say, 'what a loving, merciful Father—not one pain.'

"About two hours before her death she asked her sister to repeat some Scripture and hymns for her: she listened to her for nearly an hour, often correcting her when she made any mistakes. She was quite aware of the approach of death; when seized with the last fit of coughing, she called out, 'dear mamma, I am going!' then taking her sister's hand, said, 'now I am gone, my darling!' She was then in great agony for about twenty minutes: her family, kneeling round her couch, prayed to the Lord to send her relief. She prayed, saying over and over again, '*Holy Father*, receive my soul for Jesus Christ's sake.' 'MY RECONCILED FATHER receive my soul for Jesus Christ's sake.' Suddenly her clasped hands fell down at one side, her head turned to the other side, heart and pulse SEEMED to have ceased, but still her lips were seen to move, and her brother could catch the word—'MY RECONCILED FATHER.' Her eyes became dazzlingly bright, her whole face got such a lovely appearance of being irradiated by a soul filled with holy joy, that those who were present felt almost assured that she could say with St. Stephen—'behold, I see the heavens opened, and the Son of Man standing on the right hand of God.'

"And when she LOOKED THIS she fell asleep.

> ——————— The angel of the covenant
> Was come, and faithful to his promise stood,
> Prepared to walk with her through death's dark vale.
> And now her eyes grew bright, and brighter still,
> Too bright for ours to look upon, suffused
> With many tears, and closed without a cloud.
> They set as sets the morning star, which goes
> Not down behind the darkened west, nor hides
> Obscured among the tempests of the sky,
> But melts away into the light of heaven.

"To possess such satisfactory evidences of their children's eternal happiness, and the hope that they will one day meet them in the presence of God to part no more, supports their parents under an affliction that would otherwise be insupportable. I shall now conclude this short sketch by giving an extract from a sermon preached on the occasion at St. Mary's Church, by the Rev. A. B. P——, one who was, during her long illness, her companion, guide, and familiar friend. They had often taken sweet counsel together, and he had joyfully witnessed the triumph of faith in her departure to the mansions prepared for her by her Father. The text was, 'Truly, God is good to Israel, even unto such as are of a clean heart.'—Psalms lxxiii. 1.

"'I cannot omit, in faithfulness to you, my friends, calling your attention to a subject painful to my own feelings, but as it powerfully enforces the

subject under our present consideration, I trust will be made profitable to all. As the past week was commencing its last day, another soul was summoned into eternity—another space was filled up in the annals of mortality—another blank was made in the circle of society—I speak of one who was personally known to many of you: who, from the days of her childhood to the commencement of her protracted illness, constantly attended this house of prayer: but her post is now vacant; the tie that bound her sainted spirit to the tabernacle of clay has been dissolved, and that spirit has returned to the God who gave it. No one could have entered life with fairer prospects, more joyous hopes, or brighter anticipations. To her there was apparently the promise of many days, but God had otherwise determined. Could innocence of life, natural amiability, kindness of disposition, and elasticity of spirits have secured her many years, they were hers; but God had otherwise decreed. Could compassionate feelings for every object of pity, could a tender regard for others' welfare have prolonged her existence, she would be still amongst us; but such could not be. Her hour was come. Her Saviour came for His child and took her to his bosom, that she might spend with him an unbroken SABBATH in her ETERNAL HOME. As she entered life no clouds overcast her path, and, like many others, she thought she could rejoice under the gourd of worldly happiness. But God had chosen her for his own, and he could not permit his lamb to wander from the fold. He prepared a worm to feed upon the gourd, that he might convince his child of the instability of all the joys of earth. As she held the shining bowl of health and pleasure, her Saviour took it from her hand and dashed it upon the tomb, that she might see his face reflected from every glittering fragment, and know that "truly God is good to Israel, even unto such as are of a clean heart." It was in our Sunday School that the incorruptible seed of the Word was first sown in her heart. It may for a little time have lain dormant, but it was God's planting, and he gave it the increase. Teachers and children, here is much encouragement for you; cast not away the privilege you possess of redeeming the time. With what attention should you, children, treasure up the various truths you hear: with what eagerness should you drink in the "water of life," and commit to memory the different portions of the sacred word. Oh, Teachers, you labour for eternity! Immortal souls are committed to your charge, and God will require them at your hands. Prayer, and the frequent study of the Bible, are the instruments provided for you to overturn the banners erected by ignorance, waywardness, and sin, even within the minds of children. But be not discouraged, God has promised his blessing upon the faithful, prayerful use of means. His word shall not return to him void. And she who but yesterday entered into her rest, was an eminent instance of God's faithfulness to his promise.

"'Through a protracted illness of three years, she was often comforted by portions of Scripture that, in the Sunday School, she had learned to repeat.

During hours of excessive languor, during sleepless nights and days of weakness, she was comforted by many a promise that as a task she had once committed to memory.

"'During her lengthened illness not a murmur or a repining word escaped her lips; not even an impatient turn, or look, or gesture was ever observed in her by her most intimate friends. The deceitful disease often seemed relaxing its exertions, as if to try the steadiness of her faith; but in seasons of returning strength she was still the same. She withered slowly, but decay had never ceased his work. Gradually, but perceptibly she faded, as fades the rose upon its stalk, or the forest leaf under the ceaseless march of time. Each moment added something to her decay, and each day brought her nearer to the final close. But as her strength was decreasing and her frame wasting, she was proportionably growing in grace. Hers was no sorrow produced merely by the fear of death; hers was no penitence only wrung forth by the terrors of approaching dissolution. She trusted not in her natural amiability; she relied not in her innocence of life for acceptance with God. No, brethren, she felt that she was a sinner, but a sinner saved by grace. Her hope rested firmly upon the Saviour's finished work. It upheld her in all her seasons of trial, gilding every cloud and brightening the gathering gloom; and as the shades of death came on, its brightness increased in strength, till her enfranchised spirit winged its flight to find in the Sun of Righteousness its heavenly source.

"'Before I conclude, let me address a few words to you who are parents. Youth, you perceive, is no shield against the king of terrors. He grapples with all, and consigns many a child of promise to a young and untimely grave. The sands of time are fast running out; each day brings us nearer to the tomb; while eternity is advancing with certain footsteps. There are but two portions in that future existence, and you are leading those committed to your care either to everlasting happiness or to everlasting misery. Now, my brethren, calmly consider which course you are pursuing. Are you training up your children to be the sons and daughters of vanity, or are you seeking to lead them in ways of righteousness, that they may be heirs of the heavenly inheritance? Perhaps you are trying to compromise the matter by yielding a partial compliance to God's laws, and a partial compliance to the world. But this will not do. Christ has said—"he that is not with me is against me." His promises are not made to such as halt between two opinions; and what but they can cheer the dying and comfort the mourner? What but they can assuage the pangs of grief, bind up the wounds of the broken heart, and bid you "sorrow not as those without hope." The Bible gives the only anodyne for the pangs of affliction. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The eye now glazed in death, shall then sparkle with unclouded joy. That hand now stiff and motionless, shall then sweep the golden harp of heaven; the brow now pallid and cold, shall be

brightened with a crown of glory; and that voice now hushed in silence, shall join in the choirs of the redeemed and chant its Saviour's praise: "For truly God is good to Israel, even unto such as are of a clean heart."

"HOW WILT THOU DO IN THE SWELLING OF JORDAN?"

"DARK RIVER of death that is flowing
Between the BRIGHT city and me,
Thou boundest the path I am going;
Oh, how shall I pass over thee?

"When the cold stormy waters rise o'er me,
And earth disappears from my sight;
When a cloud rises thickly before me,
And veils all my spirits in night.

"When the hands I love dearly are wringing,
The eyes all for me wet with tears,
The hearts that surround me still clinging,
And I all misgivings and fears.

"Ere the warmth of that love be departed
That binds us so closely below,
Could I bear to see them broken-hearted,
Nor feel all the sting of their woe.

"O DEATH! thou last portion of sorrow,
The prospect of heaven is bright;
And fair is the dawn of its morrow,
But stormy and dreadful thy night!

"O THOU who hast broken the power
Of this the last victor of men,
Be with me in that solemn hour—
O grant me deliverance then!

"The glory from Calvary streaming
May shine o'er the cold sable wave,
And the faith that is oftentimes beaming,
May burst through the gloom of the grave.

"And peace may shine cloudless above me,
When I think what my Saviour has said;
THE FATHER HIMSELF deigns to love me,
And JESUS has died in my stead!

"With the prospect of meeting for ever—
With the bright gates of heaven in view—
From the dearest on earth I could sever,
And smile a delightful adieu!'

"The above Hymn was the last Lucy repeated at Mrs. M——'s class, shortly before her illness commenced in April, 1838."

THE END.

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OF THE

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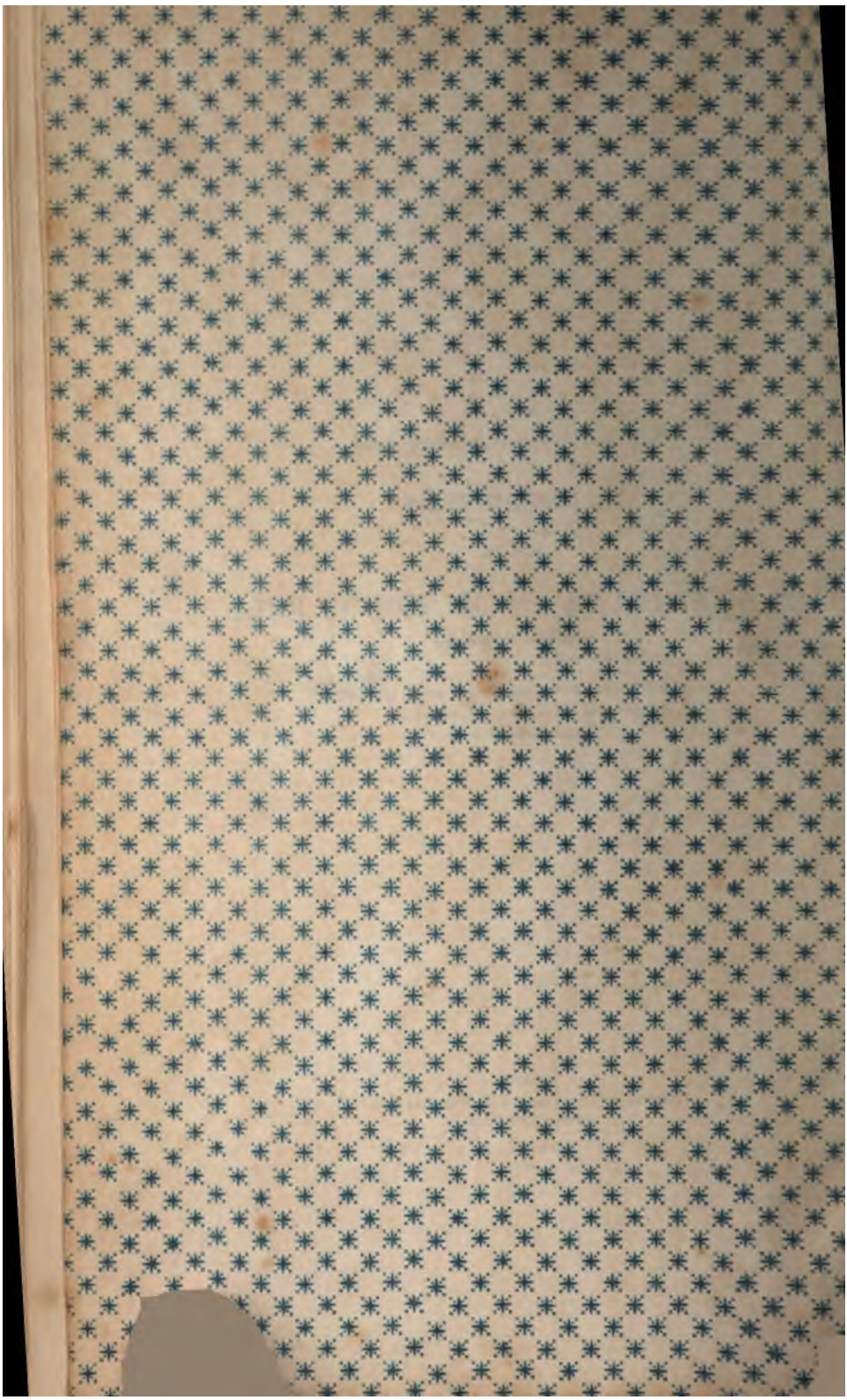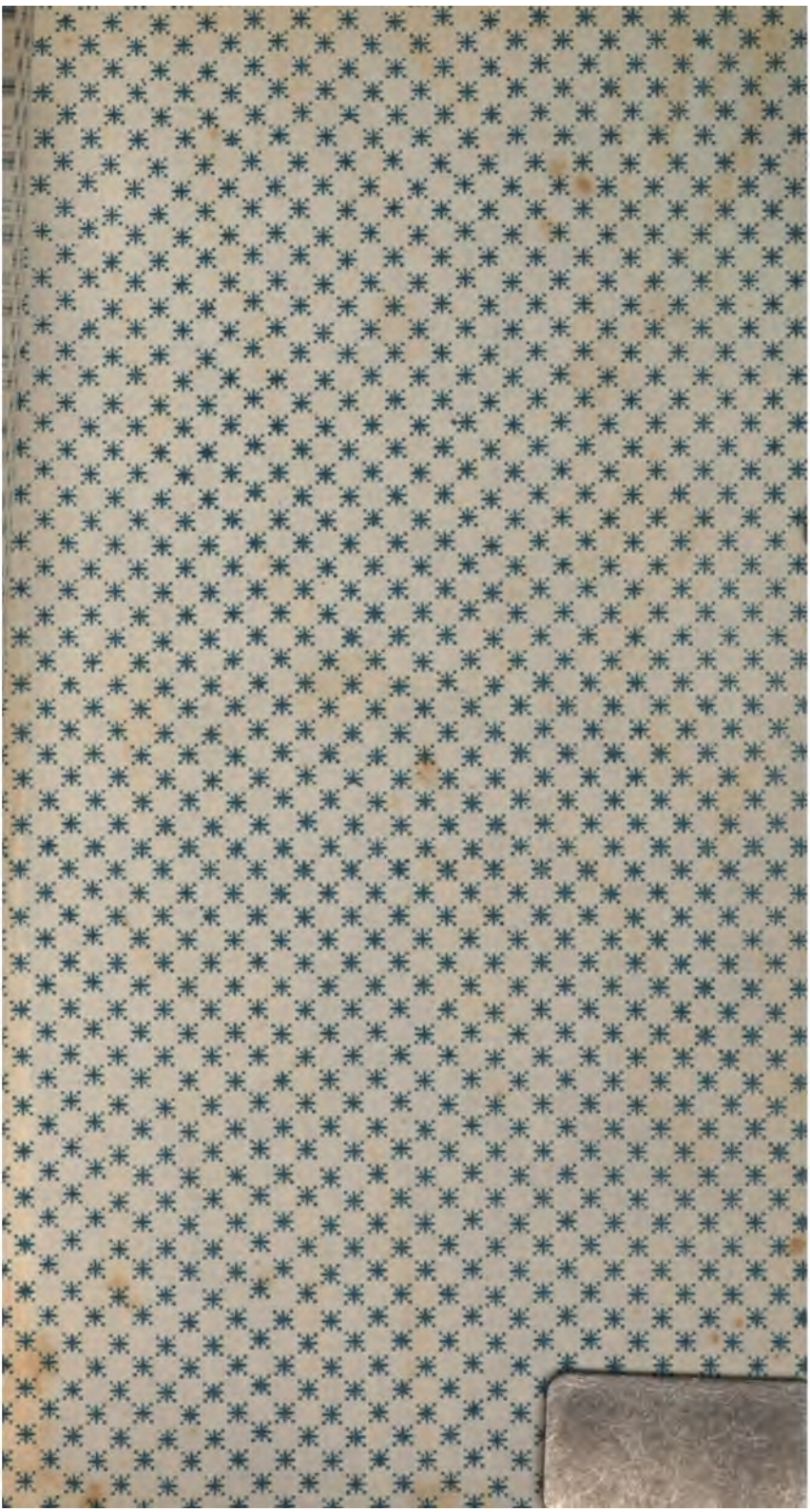
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